

DAEMONO-LOGIE, IN FORMEZ OF A DIALOGVE,

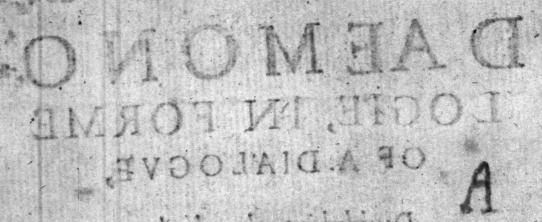
Divided into three bookes.

Written by the high and mightic Prince, I AM 2 s by the grace of God King of England, Scotland, France, and Iteland, Defender of the faith &co.



AT LONDON

Printed for William Africo, and W. Cotton, according to the copie printed at Edenburgh,



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AT LONDON

conduction William Africa and W. Corron, s. conduction the copie printed as Edenburgh,



The Preface to the Reader.

Hefeareful abounding at this time in this countrie, of these detestable slaves of the Dinel, the Witches or enchaunters, hath moved me (beloved reader) to dispatch in post, this following Treatise of mine, not in any wife (as f protest) to Jerue for a shewe of my learning and ingine, but onely (moved of conscience) to prease thereby, so farre as I can, to resolve the doubting hearts of manie; both that such assaults of Sathan are most certainly practised, and that the instruments thereof, merits most severely to be punished: against the damnable opinions of two principally in our age, whereof the one called Scot, an Englishman,

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TO THE READER.

is not ashamed in publike print to denie, that there can be such a thing as Witch-craft: and so maintaines the old errour of the Sadduces in denying of spirits. The other called VVierus, a German Physition, sets out a publike apologie for all these crafts-folkes, whereby, procuring for their impunitie, he plainely bewrayes himselfe to have beene one of that profession. And for to make this Treatise the more pleasant of facill, I have put it in forme of a Dialogue, which I have divided into three bookes: The first speaking of Magie in generall, and Necromancie in speciall. The second, of Sorcerie and Writch-craft: and the third, containes a discourse of al these kinds of spirits, and Spectres that appeares and troubles persons: together with a conclusion of the whole worke. My intention in this labour, is onely to proue two things, as I baue alreadie said: the one, that such dinelish artes baue beene and are. The other, what exact triall and seuere punishment they me-

TO THE READER

rit: and therefore reason 7, What kind of things are possible to bee performed in these Arts, and by what naturall causes they may be, not that I touch everie particular thing of the Divels power, for that were infinite:but onely, to speake scholastickly, (since this can not be spoken in our language) I reason upon genus leaving species, and differentia to be comprehended therein. As for example, speaking of the power of Magiciens, in the first booke and sixt chapter: I say, that they can suddenly cause be brought unto them, all kinds of dainty dishes, by their familiar spirit: since as a thiefe he delights to steale, or as a spirit be can subtilly and sodainly enough transport the same. Now under this genus, may be comprehended all particulars, depending therupon; such as the bringing wine out of a wal (as we have heard oft to have bin pra Etiled) & such others; which particulars, are Jufficiently proued by the reasons of the general. And such like in the second book of Witchcraft

TO THE READER!

craftin special, and lift Chap. I say, or proue by dinerse arguments, that Witches can by the power of their Maister, cure or cast on diseases: Now by these same reasons, that prones their power by the Dinell of diseases in generall, is a well proved their power in speciall: as of weakning the nature of some men, to make them unable for women: and making it to abound in others, more then the ordinarie course of nature would permit. And such like in all other particular sicknesses. But one thing I will pray thee to observe in all these places, where I reason upon the deails power, which is the different ends and scopes, that God as the first cause, and the Diuellas his in-Arument & second cause, shoots at in all these actions of the Diuell, (as Gods hang-man:) For where the divels intention in them is ever to perish, either the soule or the bodie, or both of them, that he is so permitted to deale with: God by the contrarie, drawes ever out of that euill glory to himselfe, either by the wracke of

TO THE READER

the wicked in his inflice, or by the triall of the patient, and amendment of the faithfull, being wakened up with that rod of correction. Hauing thus declared vnto thee then, my full intention in this Treatise, thou will easily excuse, I doubt not, as well my pretermitting, to declare the whole particular rites and fecrets of these unlawful arts: as also their infinit and wonderfull practifes, as being neither of them pertinent to my purpose: the reason whereof is given in the binder end of the first Chapter of the third booke: and who likes to be curious in these things, he may reade, if he will, here of their practises, Bodinus Dæmonomanie, collected with greater diligence, then written with iudgement, together with their confessions, that have beene at this time apprehended. If he would know what hath been the opinion of the Auncients, concerning their power: heeshall see it well described by Hyperius & Hemmingius, two late Germane Writers: Besides innumerable other

TO THE READER!

neotericke Theologues, that writes largelie upon that subject: And if he would know what are the particular rites, is curiosities of these blacke Arts (which is both unnecessarie and perillous) he will find it in the fourth Booke of Cornelius Agrippa, and in Wierus, whom of I spake. And so wishing my paines in this Treatise (beloued Reader) to be effectual, in arming all them that reads the same, against these above mentioned errours, and recommending my good will to thy friendly acceptation, I hid thee heartily fare-well.

of their practifes, Bodinus Demononanie, colist czemanarenter di cence, dicit

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DEMONOLOGIE,

IN FORME OF ANE

First Booke:

ARGUMENT.

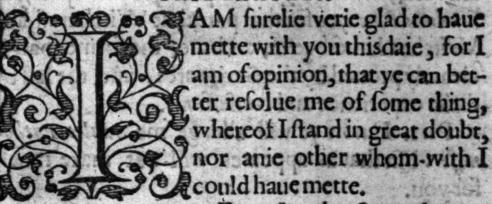
The exord of the whole. The description of Magie in specials.

CHAP. 1. ARGUMENT.

Prouen by the Scripure, that these unlawfull arts in genere, have bene and may be put in practise.

PHILOMATHES and EPISTEMON reason the matter.

PHILOMATHES.



EPI. In what I can, that yee like to speir at me, I will willing lie and freelie tell

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my

my opinion, and if I proue it not sufficiently, I am heartily content that a better reason carie it away then.

PHI. What thinke ye of these strange newes, which now onely furnishes purpose to all men at their meeting: I meane of these Witches?

EPI. Surely they are wonderfull: And I thinke so cleare and plaine confessions in that purpose, have never fallen out in anie age or cuntrey.

PHI. No question if they be true, but thereof

the Doctours doubts.

Epr. What part of it doubt ye of?

PHI, Euen of all, for ought I can yet perceaue: and namely, that there is such a thing as Witch-craft or Witches, and I would pray you to resolue me thereof if ye may: for I have reasoned with sundrie in that matter, and yet could never be satisfied therein.

Ep 1. I shall with good will doe the best I can: But I think it the difficiller, since ye denie the thing it selfe in generall: for as it is said in the Logicke schooles, Contra negantem principia non est disputandum. Alwayes for that part, that Witchcrast, and Witches have beene, and are, the sormer part is clearly proued by the Scriptures, and the last by dailie experience and confessions.

PHI. I know ye will alleage me Saules Pythonise: but that as appeares will not make much

for you.

Epi. Not only that place, but divers others: But I maruell why that should not make much for me? Phi. The

PHI. The reasons are these, first yee may confider, that Saul being troubled in spirit, and ha- 1. Sam. 28. uing fasted long before, as the text testifieth, and being come to a woman that was bruted to have fuch knowledge, and that to enquire so important news, he having so guiltie a conscience for his hainous offences, and speciallie, for that same vnlawful curiofitie, and horrible defection: and then the woman crying out vpon the fuddaine in great admiration, for the vncouth ficht that the alledged to have fene discouering him to be the King, though disguised, & denied by him before : it was no woonder I fay, that his fenses being thus distracted, he could not perceaue her faining of her voice, hee being himfelfe in an other chalmer, and feeing nothing. Next what could be, or was raised? The spirit of Samuel? Prophane and against all Theologie: the Diuellin his likenes? as vnappeirant, that either God would permit him to come in the shape of his Saintes (for then could neuer the Prophets in those daies have bene sure, what Spirit spake to them in their visiones) or then that he could fore-tell what was to come thereafter; for Prophecie proceedeth onelie of GOD:and the Deuill hath no knowledge of things to come.

Epi. Yet if yee will marke the wordes of the text, yee will finde clearelie, that Saul law that apparition: for giuing you that Saul was in an other Chalmer, at the making of the circles & conjurationes, needfull for that purpose (as none of that craft will permit any others to behold at that time)

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yet it is evident by the text, that how some that once that vncleane spirit was fully risen, she called in vpon Saul. For it is faide in the text, that Saule knew him to be Samuel, which coulde not have beene, by the hearing tell onelie of an olde man with ane mantill, fince there was manie mo old men dead in Ifrael nor Samuel: And the common weid of that whole countrey was mantils. As to the next, that it was not the spirit of Samuel, I grant: In the prouing whereof ye neede not to insist, since all Christians of whatfo-euer religion agrees vpon that: and none but either mere ignorants, or Necromanciers or Witches doubtes thereof. And that the Dinel is permitted at sometimes to put himself in the likenes of the Saintes, it is plaine in the Scriptures, where it is faid, that Sathan can trans forme himselfe into an Angell of light. Neither could that bring any inconuenient with the visiones of the prophets, since it is most certaine, that God will not permit him so to deceine his own: but onlie fuch, as first wilfully deceiues them-selues, by running vnto him, whome God then fuffers to fall in their owne snares, and iustlie permittes them to be illuded with great effieacy of deceit, because they would not beleeve the trueth(as Paul fayth). And as to the dinelles foretelling of things to come, it is true that he knowes not all thinges future, but yet that he knowes parte, the Tragicall euent of this historie declares it, (which the wit of woman could never have fore-spoken) not that he hath any prescience, which is only proper to God : or yet knows anie thing by loking vp-

3.Cov.11.14-

on God, as in a mirrour (as the good Angels doe) he being for ener debarred from the fauorable prefence & countenance of his creator, but only by one of these two meanes, either as being worldly wise, and taught by a continuall experience, ever fince the cration, indges by likelie hood of thinges to come, according to the like that hath passed before, and the naturall causes, in respect of the viciffitude of all thinges worldly: Or elfe by Gods employing of him in a turne, and so foreleene thereof: as appeares to have bin in this, whereof we finde the verie like in Micheas prophetique oiscourse to King 1.King.23. Achab. But to prooue this my first proposition, that there can be such a thing as witch-craft, & witches, there are manie mo places in the Scriptures then this (as I said before). As first in the law of god, it is plainelie prohibited But certaine it is, that the Law Exod. 23. of God speakes nothing in vaine, neither doth it lay curses, or inioine punishments upon shaddowes; condemning that to be il, which is not in essence or being as we call it. Secondlie it is plaine, where wicked Pharaohs wife-men imitated ane number of Exod.7.6.8 Moses miracles, to harden the tyrants heart there. 1.Sam.15 by. Thirdly, faid not Samuel to Saul, that disobedience is as the sin of Witch-craft? To compare it to a thing that were not, it were too too abfurd. Fourthlie, was not Simon Magus, a man of that craft? And Acts. 8. fifelie, what was the that had the spirit of Python? Atta. 16. beside innumerable other places that were irkelom torecite. The ordinate B. B. Chap. II.

Damonologie. First Booke,

CHAP. II, ARGV.

What kind of sin the practizers of these onlawfull artes committes. The division of these artes. And what are the meanes that allures any to practize them.

PHILOMATHES.

BVT I thinke it verie strange, that God should permit any man-kinde (since they beare his owne Image) to fall in so grosse and silthie a defection.

Epi. Although man in his Creation was made to the image of the Creator, yet through his fall having once lost it, it is but restored agains in a part by grace onelie to the elect: So all the rest falling away from God, are given over in the handes of the Deuill that enemy, to beare his Image; and being once so given over, the greatest and the grosfest impietie, is the pleasantest, and most delytefull vnto them.

PHI. But may it not suffice him to have indirectlie the rule, and procure the perdition of so manie soules by alluring them to vices, and to the following of their own appetites, suppose he abuse not so manie simple soules, in making them directlie acknowledge him for their maister.

Epi. No furelie, for hee vies euerie man, whom of he hath the rule, according to their complexion and knowledge: And so, whom he findes most simple, he plaineliest discouers himselfe vnto them. For he beeing the enimie of mans Saluation, vies al the meanes he can to intrappe them so farre

Gen.I.

far in his snares, as it may bee vnable to them thereafter (suppose they would) to rid themselves out of the same.

PHI. Then this sinne is a sinne against the holy Ghost.

EPI. It is in some, but not in all.

PHI. How that? Are not all these that runnes

directly to the diuell in one Categorie?

ly Ghost hath two branches: The one a falling back from the whole service of God, and a refusall of all his precepts. The other is the doing of the first with knowledge, knowing that they doe wrong against their owne conscience, and the restimonie of the holy Spirit, having once had a taste of the sweetnes of Gods mercies. Now in the first of these two, all sorts of Necromancers, Enchaunters or Witches, are comprehended: but in the last, none but such as erres with this knowledge that I have spoken of.

PHI. Then it appeares that there are more forts nor one, that are directly professours of his service: and if so be, I pray you tell mehow manie, & what

are they?

EPI. There are principally two forts, whereunto all the parts of that vnhappie Arte are redacted; whereof the one is called Magie or Necromancie, the other Sorcerie or Witch-craft.

PHI. What I pray you? and how manie are the meanes, whereby the Diuell allures persons in anie

of these snares?

Epi,

Ep 1. Euen by these three passions that are within our selues; Curiositie in great ingines: thirst of reuenge, for some tortes deepely apprehended: or greedie appetite of geare, caused through great pouertie. As to the first of these, Curiositie, it is onelie the inticement of Magiciens or Necromanciers: and the other two are the allurers of the Sorcerers or Witches; for that old and crastic serpent being a Spirit, he easilie spies our affections, and so conformes himselfe thereto, to deceive vs to our wracke.

CHAP. III. ARGV.

The significations and etymologies of the words of Magie and Necromancie. The difference betwixt Necromancie and Witch-crast: What are the entressis, and beginnings, that brings any to the knowledge thereof.

PHILOMATHES.

Would gladlie first heare, what thing is it that

ye call Magie or Necromancie.

Epi. This word Magi in the Persian tongue, imports as much as to be ane contemplator or Interpretour of Dinine and heavenlie sciences: which being first vsed amongs the Chaldees, through their ignorance of the true dininitie, was esteemed and reputed amongs them, as a principall vertue: And therefore, was named vniust with an honorable stile. Which name the Greek, mitated, generally importing all these kinds of vnlawfull artes.

And

Demonologie . First Booke.

And this word Necromancie is a Greek word, compounded of Néngan & μάνζεια which is to fay, the prophecie by the dead. This last name is given, to this black & vnlawfull science by the figure Synedoche, because it is a principall part of that art, to serve themselves with dead carcages in their divinations.

PHI. What difference is there betwixt this arte,

and Witch-craft?

Epi. Surelie, the difference vulgare put betwixt them, is verrie merrie, and in a manner true; for they say, that the Witches are seruants onely, and slaues to the Diuel; but the Necromanciers are his Maisters and commanders.

PHI. How can that be true, that anymen being specially addicted to his service, can be his comanders?

Ep1. Yea they may be: but it is onely fecundum quid: For it is not by any power that they can have ouer him, but ex pacto allanerlie: whereby he oblices himself in some trifles to them, that he may on the other part obteine the fruition of their body & soule, which is the onlie thing he huntes for.

PHI. An verie in æquitable contract forfooth:
But I pray you discourse vnto mee, what is the ef-

fect and fecrets of that arte?

-imob.

Epr. That is ouer large ane field ye giue mee: yet I shall doe good will, the most summarly that I can, to runne through the principal points thereof. As there are two sorts of folkes, that may be entised to this art, to wit, learned or valearned: so is there two meanes, which are the first steerers vp & seeders of their curiositie, thereby to make them

to give themselves over to the same : Which two meanes, I call the Diuels schoole, and his rudiments. The learned have their curiofitie wakened vp; and fedde by that which I call his schoole: this is the Aftrologie judiciar, Fordiuers men hauing attained to a great perfection in learning, and yet remaining ouer-bare (alas) of the Spirit of regeneration and fruits thereof: finding all naturall things common, aswell to the stupide pedants as vnto them, they affay to vendicate vnto them a greater name, by not onely knowing the course of things heavenly, but likewise to clim to the knowledge of things to come thereby. Which, at the first face appearing lawfull vnto them, in respect the ground thereof feemeth to proceed of naturall caules onelie : they are so allured thereby, that finding their practife to proue true in fundrie things, they studie to know the cause thereof: and so mounting from degree to degree, vpon the slipperie and vncertaine scale of curiofitie; they are at last entifed, that where lawfull artes or sciences failes, to satisfie their restlesse minds even to seeke to that black and vnlawfull science of Magie. Where, finding at the first, that such divers formes of circles and conjurations rightlie joined thereunto, will raise such divers formes of spirits, to resolve them of their doubts: and attributing the doing thereof, to the power inseparably tied, or inherent in the circles: and many words of God, confuledlie wrapped in; they blindly glorie of themselves, as if they had by their quicknes of ingine, made a conquest of Plutoes domidominion, and were become Emperours over the Stygian habitacles. Where, in the meane time (miferable wretches) they are become in verie deede,
bond-flaues to their mortall enemie: and their
knowledge, for all that they prefume thereof, is nothing increased, except in knowing euill, and the
horrors of Hell for punishment thereof, as Adams
was by the eating of the forbidden tree,

CHAP. IIII ARGV.

The Description of the Rudiments and Schoole, which are the entresses to the arte of Magie: And in speciall the differences betwixt Astronomie and Astro-logic: Division of Astrologie in divers partes.

PHILOMATHES.

BYT I pray you likewise forget not to tel what are the Deuilles rudimentes.

Ep 1. His rudiments, I call first in generall, all that which is called vulgarly the vertue of worde, herbe, & stone:which is vsed by vulawfull charmes, without naturall causes. As likewise all kinde of practicques, steites, or other like extraordinarie actiones, which cannot abide the true touche of naturall reason.

PHI. I would have you to make that plainer, by some particular examples; for your proposition is verie generall.

EPI. I meane either by such kinde of Charmes as commonlie daste wives vies, for healing of forspoken goodes, for preserving them from euill
C2 eies.

eyes, by knitting roun trees, or fundriest kinde of hearbes, to the haire or tailes of the goods: by curing the worme, by stemming of bloud, by healing of Horse-crookes, by turning of the riddle, or doing of such like innumerable things by words, without applying aniething, meete to the part offended, as Mediciners doe: Or else by staying married folkes, to have naturally adoe with other (by knitting so manie knottes vpon a point at the time of their mariage) And such-like things, which men vie to practife in their merrinesse: For fra vnlearned men (being naturally curious, and lacking the true knowledge of God) finde these practises to proue true, as fundrie of them will do, by the power of the diuell for deceiving men, and not by anie inherent vertue in these vaine words and freites; and being defirous to winne a reputation to themfelues in fuch-like turnes, they either (if they be of the Thamefaster fort) seeke to be learned by somethat are experimented in that Arte (not knowing it to bee cuill at the first) or else being of the groffer forte, runnes directly to the dinell for ambition or defire of gaine, and plainely contracts with him Grongs, which cannot abide the metogrouparant

Phi. But me thinks these means which yee call the Schoole and rudiments of the Diuell, are things lawfull, and have beene appropried for such in all times and ages: as in speciall, this science of Astrologie, which is one of the special members of the Mathematicana.

the Mathematicques, of some only of nomino as

Epa. There are two things which the learned

ioz men

have observed from the beginning, in the science of the Heauenly Creatures, the Planets, Starres, and fuch like: The one is their course and ordinary motions, which for that cause is called Astronomia. Which word is a compound of vous and àséew, that is to say, the law of the Starres: And this Arte indeede is one of the members of the Mathematicques, and not only lawfull, but most necessary & commedable. The other is called Astrologia, being compounded of aste an & loyos, which is to fay, the word and preaching of the starres: Which is divided in two parts: The first, by knowing thereby the powers of simples, and sicknesses, the course of the seasons and the weather, being ruled by their influence; which part depending vpon the former, although it be not of it self a part of Mathematicques:yet it is not vnlawful, being moderately vied, suppose not so necessarie and commendable as the former. The fecond part is to trust so much to their influences, as thereby to fore-tell what common-weales shall flourish or decay: what persons shall bee fortunate or vnfortunate: what fide shall winne in anie battell : what man shall obtaine victorie at singular combate: what way, and of what age shall men die: what horse shall winne at match-running, and diverse such like incredible things, wherein Cardanus, Cornelius Agrippa, and divers others have more curiouslie then profitablie written at large. Of this roote last spoken of springs innumerable branches; such as the knowledge by the nativities; the Cheiremancie,

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& a thousand others: which were much practised, & holden in great reverence by the Gentiles of old. And this last part of Astrologie whereof I have spoken, which is the root of their branches, was called by them pars fortuna. This parte now is veterlie values for the part of practized amongst christians, as leaning to no ground of naturall reason: & it is this part which I called before the denils schoole.

PHI. But yet manie of the learned are of the

contrarie opinion.

Ep.1. I grant, yet I could give my reasons to fortifie & maintaine my opinion, if to enter into this disputation it wold not draw me quite off the ground
of our discours; besides the mis-pending of the
whole daie thereupon: One word onely I will answer to them, & that in the Scriptutes (which must
be an infallible ground to all true Christians) That
in the Prophet Ieremie it is plainelie forbidden, to
believe or harken vnto them that Prophecies and
fore speaks by the course of the Planets & Starres.

Lerem . 30.

CHAP. V. ARGV.

Howfarre the vsing of Charmes is lawful or vnlawfull
The description of the formes of Circles and Coninrationes. And what causeth the Magicians themselves to wearie thereof.

PHILOMATHES.

TEL, Ye have saide far inough in that argument. But how prooue ye now that these charmes

charmes or vaniaturall practicques are valuable. For so, manie honest and metrie men and women haue publickly practized some of them, that I think if we would accuse them all of witch-craft, we would affirme more nor ye will be beleeued in.

EPT. I fee if you had taken good tent (to the nature of that word, whereby I named it,) ye would nor haue beene in this doubt, nor mistaken me, so farre as ye have done: For although, as none can be schollers in a schoole, & not be subject to the master thereof: so none can studie and put in practize (for fludie the alone, and knowledge, is more perillous nor offensiue; and it is the practise onely that makes the greatnesse of the offence.) The cirkles & art of Magie, without committing an horrible defe-Ction from God: And yet as they that reades and learnes their rudiments, are not the more subject to anie school-master, if it please not their parents to put them to the schoole thereafter; So they who ignoratly proues these practicques, which I cal the diuels rudiments, viknowing them to be baits; casten out by him, for trapping such as God will permit to fall into his hands : This kind of folks I fay, no doubt, are to be judged the best of, in respect they vie no inuocation nor helpe of him (by their knowledge at least) in these turnes, & so have never entred theselues into Sathans service; Yer to speake trulie for mine owne part (I speake but for my selfe) I delire not to make so neere riding: For in my opinion our enemie is ouer craftie, and we ouer weake: (except the greater grace of God) to affay such hazards, wherein he preales to trap vs.

PHI

PHI. Ye have reason for sooth; for as the common Prouerbe sayth: They that suppe keile with the Deuill, have neede of long spoones. But now I praie you goe forwarde in the describing of this

arte of Magie.

Epr. Fra they bee come once vnto this perfection in euill, in hauing any knowledge (whether learned or vnlearned) of this black art: they then beginne to bee wearie of the raising of their Maister, by conjuted circkles; being both so difficile and perilous, and so commeth plainlie to a contract with him, wherein is speciallie conteined formes and effectes.

PHI. But I prayeyou or everyou goe further, discourse me some-what of their circkles and conjurationes; And what should bee the cause of their wearying thereof: For it should seeme that that forme should be lesse searcfull yet, than the direct haunting and societie, with that soule and vncleane

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Er I. I thinke ye take me to be a Witch my selfe, or at the least would faine sweare your selfe prentise to that craft: Alwaies as I may, I shall shortlie satisfie you, in that kinde of conjurations, which are conteined in such bookes, which I call the Detilles Schoole: There are source principall parts; the persons of the conjurers; the action of the conjuration; the wordes and rites vied to that effects and the Spirites that are conjured. Ye must first remember to laye the grounde, that I tould you be fore: which is, that it is no power inherent in the

circles, or in the holines of the names of God blafphemouslie vsed: nor in whatsoeuer rites or ceremonies at that time vied, that either can raise any infernall spirit, or yet limitat him perforce within or without these circles. For it is he onelie, the father of all lyes, who having first of all prescribed that forme of doing, feining himselfe to be commanded & restreined thereby, wil be loath to passe the boundes of these injunctiones; aswell thereby to make them glory in the impiring ouer him(as I faide before:) As likewise to make himselse so to be trusted in these little thinges, that he may have the better commoditie thereafter, to deceive them in the end with a tricke once for all; I meane the euerlasting perdition of their soul & body. Then laying this ground, as I have said, these conjurationes must have few or mo in number of the persones conjurers (alwaies passing the singuler number) according to the qualitie of the circle, and forme of apparition. Two principall thinges cannot well in that errand be wanted : holie-water (whereby the Divill mockes the Papifles) and some present of a living thing vnto him. There ar likewise certaine feafons, dayes and houres, that they observe in this purpole: These things being all readie, and prepared, circles are made triangular, quadrangular, round, double or fingle, according to the forme of apparition that they craue, But to speake of the diuerse formes of the circles, of the innumerable characters and croffes that are within and without, and out-through the same, of the divers formes of appa-

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apparitiones, that that craftie spirit illudes them with, and of all fuch particulars in that action, I remit it to ouer manie that have busied their heades in describing of the same; as being but curious, and altogether vnprofitable. And this farre onelie I touch, that when the conjured Spirit appeares, which will not be while after manie circumstant ces, long praiers, and much muttring and murmuring of the conjurers; like a Papift priest, dispatching a hunting Masse: how sone I say, he appeares, if they have missed one iote of all their rites; or if any of their feete once flyd ouer the circle through terror of his feareful apparition, he payes himselfe at that time in his owne hande, of that due debt which they ought him; and other-wife would have delayed longer to have payed him: I meane hee carries them with him bodie and foule. If this be not now a just cause to make them wearie of these formes of conjuration, I leave it to you to judge vpon; considering the long-somenesse of the labour, the precise keeping of dayes and houres (as I haue said) The terriblenesse of apparition, and the present perrell that they stande in, in missing the least circumstance or freite, that they ought to obserue: And on the other parte, the Deuil is glad to mooue them to a plaine and square dealing with him as I faid before.

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CHAP. VI. AROV.

The Deuilles contract with the Magicians: The division thereof in two partes: What is the difference betwixt Gods miracles and the Deuils.

PHILOMATHES.

Indeed there is cause inough, but rather to leave him at all, then to runne more plainlie to him, if they were wise he dealt with. But goe forwarde now I pray you to these turnes, fra they become once deacons in this craft.

EPI. From time that they once plainlie begin to contract with him: The effect of their contract consistes in two thinges, in formes and effectes, as I began to tell alreadie, were it not yee interrupted me (for although the contract be mutuall; I speake first of that part, wherein the Deuill oblithes himselfe to them) by formes, I meane in what shape or fashion he shall come vnto them, when they call vpon him. And by effectes, I understand, in what special sorts or services he binds himselfe to be subject vinto them. The qualitie of these formes and effectes, is leffe or greater, according to the skil & art of the Magician. For as to the formes, to some of the baser sort of them he oblishes himfelfe to appeare at their calling vpon him, by fuch a proper name which he shewes vnto them, either in likenes of a dog, a Catte, an Ape, or fuch-like other beaftsor else to answere by a voice onelie. The effects are to answere to such demands, as concernes curing of disseases, their owne particular menagery: or fuch other base things as they require of him. But

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But to the most curious sorte, in the formes he will oblish himselfe, to enter in a dead bodie, and there out of to give such answers, of the event of battels, of maters cocerning the estate of commonwelths, and such like other great questions: yea, to some he will be a continuall attender, in forme of a Page: He will permit himselse to be conjured, for the space of so many yeres, ether in a tablet or a ring, or fuch like thing, which they may eafely carrie about with them: He gives them power to fel such wares to others, whereof some will bee dearer, and some better cheape; according to the lying or true speaks ing of the Spirit that is conjured therein. Not but that in verie deede, all Devils must be lyars; but so they abuse the simplicitie of these wretches, that becomes their schollers, that they make them beleeve, that at the fall of Lucifer, some Spirites fell in the aire, some in the fire, some in the water, some in the lande: In which Elementes they still remaine? Whereupon they build, that such as fell in the fire, or in the aire, are truer then they, who fell in the water or in the land, which is all but meare trattles, & forged be the author of al deceit. For they fel not be weight, as a solide substance, to stick in any one parte: But the principall part of their fal, confifting in qualitie, by the falling from the grace of God wherein they were created, they continued still thereafter, and shal do while the latter daie, in wandring through the worlde, as Gods hang-men, to execute such turnes as he employes them in. And when anie of them are not occupied in that, returne

turne they must to their prison in hel (as it is plaine in the miracle that CHRIST wrought at Genne. Mas. 3. zareth) therein at the latter daie to be all enclosed for euer: and as they deceive their schollers in this. so do they, in imprinting in them the opinion that there are so manie Princes, Dukes, and Kinges a. mongst them, euerie one commaunding fewer or mo Legions, and impyring in divers artes, and quarters of the earth. For though that I will not denie that there be a forme of ordour amongst the Angels in Heauen, and consequentlie, was amongst them before their fall, yet, either that they bruike the same sensine; or that God will permit vs to know by damned Deuils, fuch heavenlie mysteries of his, which he would not reueale to vs neither by Scripture nor Prophetes, I thinke no Christiane will once thinke it. But by the contrarie of all fuch mysteries, as he hath closed up with his seale of secrecie; it becommeth vs to be contented with an humble ignoraunce, they being things not necessarie for our saluation. But to re. turne to the purpose, as these formes, wherein Sathan oblishes himselfe to the greatest of the Magicians, are wonderfull curious; so are the effectes correspondent vnto the same: For he will oblish himselfe to teach them artes and sciences, which he may easelie doe, being so learned a knaue as he is: To carrie them newes from anie parte of the worlde, which the agilitie of a Spirite may easelie performe: to reueale to them the secretes of anie persons, so being they bee once spoken, for the thought

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thought none knowes but GOD; except fo far as yee may ghesse by their countenance, as one who is doubtleflie learned inough in the Phyliognomie: Yea, he will make his schollers to creepe in credite with Princes, by fore-telling them manie great things; parte true, parte false : For if all were falle, he would tyne credite at all handes; but alwaies doubtsome, as his Oracles were. And he will also make them to please Princes, by faire banquets and daintie dishes, carried in short space fra the farthest part of the world. For no man doubts but he is a thiefe, and his agilitie (as I spake before) makes him to come suche speede. Such-like, he will guard his schollers with faire armies of horsemen and foote-men in appearance, Castles and fortes: Which all are but impressiones in the aire, easelie gathered by a spirite, drawing so neare to that substance himselfe: As in like maner he will learne them manie juglarie trickes at Cardes, dice, and fuch like, to deceive mens senses thereby: and fuch innumerable false practicques; which are prouen by ouer-manie in this age . As they who ar acquainted with that Italian called Scoroyet living. can report. And yet are all these things but deluding of the fenses, and no waies true in substance, as were the false miracles wrought by King Pharaos Magicians, for couterfeiting Moyles: For that is the difference betwixt Gods myracles and the Deuils, God is a creator, what he makes appeare in myracle, it is so in effect. As Moyles rod being casen downe, was no doubt turned in a natural! Seradguoda pent:

pent: where as the Deuill (as Gods Ape) counterfetting that by his Magicians, maid their wandes to appeare fo, onelie to mennes outward fenfes:as kythed in effect by their being denoured by the other. For it is no wonder, that the Deuill may delude our senses, since we see by common proofe, that simple juglars will make an hundreth thinges feeme both to our eies and eares otherwaies then they are. Now as to the Magicians part of the con. tract, it is in a word that thing, which I faid before, the Deuill hunts for in all men.

PHI. Surelie ye have faid much to me in this arte, if all that you have faid be as true as wounder-

Epr. For the trueth in these actiones, it will be easelie confirmed, to anie that pleases to take paine vpon the reading of dinerie authenticque histories, and the inquiring of daily experiences. And as for the trueth of their possibilitie, that they may be, and in what maner, I trust I have alleaged nothing whereunto I have not joyned fuch probable reaions, as I leave to your discretion, to waie and confidder:One word onlie I omitted; concerning the forme of making of this contract, which is either written with the Magicians owne bloud : or elle being agreed vpon (in termes his schole naster) touches him in some parte, though peraduenture no markeremaine: as it doth withall Witches. Sodasho did confequention inc

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CHAP. VII. ARGV.

The reason why the art of Magic is unlawfull. What punishment they merite: And who may be accounted guilty of that crime.

PHILOMATHES.

SVRELIE Ye have made this arte to appeare verie monstruous & detestable. But what I pray you shalbe said to such as mainteines this art to be lawfull, for as euill as you have made it?

Epi. I say, they sauour of the panne them selues, or at least little better, And yet I would be glad to

heare their reasons, ad hind

PHI. There are two principallie, that euer I heard vsed; beside that which is founded upon the comon Prouerb (that the Necromancers commands the Deuill, which ye have already refuted) The one is grounded upon a received custome: The other vpon an authoritie, which some thinkes infallible. Vpon custome, we see that diverse Christian Princes and Magistrates seuere punishers of Witches, will not onelie ouer-see Magicians to live within their dominions; but even some-times delight to fee them prooue some of their practicques, The o. ther reason is, that Moyses being brought vp (as it is expressie said in the Scriptures) in all the sciences of the A Egyptians; whereof no doubt, this was one of the principalles : And he notwithstanding of this arte, pleasing God, as he did, consequentlie that art professed by so godlie a man, coulde not be vnlawfull.

Epr. As to the first of your reasones, grounded vpon custome: I saie, an euill custome can neuer be accepted for a good law, for the ouer greatignorance of the worde in some Princes and Magistrates, and the contempt thereof in others, moues them to finne heavelie against their office in that poynt. As to the other reasone, which seemes to be of greater weight, it it were formed in a Syllogisme; it behooved to be in manie termes, and full offallacies (to speake in termes of Logicque) for first, that that generall proposition; affirming Moyles to be taught in all the sciences of the A Egyptians, should conclude that he was taught in Magie, I fee no necessity. For we must vnderstand that the spirit of God there, speaking of sciences, vnderstandes them that are lawfull; for except they be lawfull, they are but abufine called sciences, & are but ignorances, indeede: Nam homo pictus, non est homo. Secondlie, giving that he had bene taught in it, there is great difference, betwixt knowledge and practifing of a thing (as I faid before). For God knoweth all thinges, being alwaies good, and of our finne & our infirmitie proceedeth our ignorance, Thirdlie, giving that he had both studied and practifed the same (which is more nor monstruous to be beleeued by any Christian) yet wee know well inough, that before that ever the spirite of God began to call Moyses, he was fled out of AEgypt, being fourtie yeares of age, for the slaughter of an AEgyptian, and in his good father Iethroes lande, first called at the firie bushe, having remained there other

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other fourtie yeares in exile: so that suppose he had beene the wickeddest man in the worlde before, he then became a changed and regenerat man, and very litle of olde Moyses remained in him. Abraham was an Idolater in Vr of Chaldea, before he was called: And Paule being called Saule, was a most sharp persecutor of the Saintes of God, while that name was changed.

PHI. What punishment then thinke ye merites

these Magicians and Necromancers?

ches merites; and rather so much greater, as their error proceedes of the greater knowledge, and so drawes never to the sin against the holy Ghost. And as I saye of them, so say I the like of all such as consults, enquires, entertaines, & ouersees them, which is seene by the miserable endes of many that askes co uncell of them: For the Deuill hath never better tydings to tell to any, then he tolde to Saule: neither is it lawfull to vse so valawfull instrumentes,

were it never for so good a purpose : for that axiome in Theologie is most certaine and infallible: Nunquam saciendam est malum vi bonum inde eveniat.

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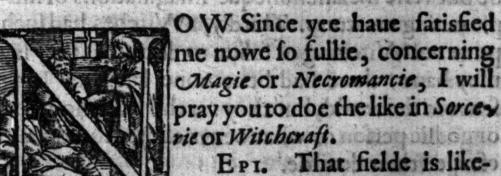
monologie

ARGUMENT.
The description of Sorcery & Witchcraft in speciall.

CHAP. I. ARGY.

Proved by the Scripture, that such a thing can be: And the reasons resuted of all such as would call it but an imagination and Melancholicque humor.

PHILOMATHES.



in the mouthes and pennes of manie, yet fewe knowes the trueth thereof, so wel

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wel as they believe themselves, as I shall so shortly as I can, make you (God willing) as easelie to perceive.

PHI. But I pray you before ye goe further, let mee interrupt you here with a shorte digression: which is, that many can scarcely beleeve that there is such a thing as Witch-craft, Whose reasons I wil shortly alleage vnto you, that ye may satisfie me as well in that, as ye have done in the rest. For first, whereas the Scripture seemes to prooue Witchcraft to be, by diuerse examples, and speciallie by fundrie of the same, which yee have alleaged; it is thought by some, that these places speakes of Magicians and Necromancers onlie, & not of Witches. As in special, these wise men of Pharaohs, that couterfeited Moyses miracles, were Magicians say they, & not Witches: As likewise that Pythonisse that Saul confulted with: And so was Simon Magus in the new Testament, as that very stile imports. Secondlie, where ye would oppone the dailie practicque, & confessió of so manie, that is thought likewise to be but verie melancholicque imaginations of simple rauing creatures. Thirdly, if Witches had such power of Witching of folkes to death, (as they lay they have) there had bene none left alive long sence in the world, but they: at the least, no good or godlie person of whatsoeuer estate, could have escaped their deuilrie.

Epi. Your three reasons as I take, ar grounded the sirst of them negative vpon the Scripture: The second affirmative vpon Physicke: And the thirde

vpon the certaine proofe of experiece. As to your first, it is most true indeede, that all these wise men of Pharaoh were Magicians of art: As likewise it appeares wel that the Pythoniffe, with whom Saul confulted, was of that same profession: & so was Simon Magus. But yee omitted to speake of the Lawe of God, wherein are all Magicians, Divines, Enchanters, Sorcerers, witches, & whatfoeuer of that kind that consultes with the Deuil plainelie prohibited, and alike threatned against. And besides that, she who had the Spirite of Python, in the Actes, whose Att. 16. Spirite was put to filence by the Apostle, could be no other thing but a verie Sorcerer or Witche, if yee admit the volgare diffinction, to be in a maner true, whereof I spake in the beginning of our conference. For that spirite whereby she conquested such gaine to her Master, was not at her raifing or commading, as the pleafed to appoint, but fpake by her toung, aswell publicklie, as privatelie: Whereby thee feemed to draw nearer to the fort of Demoniakes or possessed, if that conjunction betwixt them, had not bene of her owne confent: as it appeared by her, not being tormented therewith: And by her conquesting of such gaine to her masters (as I have alreadie said.) As to your second reason grounded vpon Physick, in attributing their confessiones or apprehensiones, to a natural melancholicque humour: Anie that pleases Physicallie to confider vpon the natural humour of melancholie, according to all the Physicians, that ever writ thereupon, they fall finde that that will be -mot ouer

ouer short a cloak to couer their knauery with: For as the humor of Melancholie in the selfe is blacke, heavie and terrene, fo are the fymptomes thereof, in any persones that are subject therevnto, leannes. palenes, defire of folitude: and if they come to the highest degree therof, mere folie and Manie: where as by the contrarie, a great number of them that euer haue bene convict or cofessors of Witchcraft, as may be presently seene by manie that have at this time confessed: they are by the contrarie, I say, some of them rich and worldly-wise, some of them fatte or corpulent in their bodies, and most part of them altogether given over to the pleasures of the flesh, continual haunting of companie, and all kind of merrines, both lawfull and vnlawfull, which are things directly contrarie to the symptomes of Melancholie, whereof I spake, and further experience daylie proues how loath they are to confesse with out torture, which witheffeth their guiltines, where by the contrary, the Melancholicques neuer spares to bewray themselues, by their continuals discourfes, feeding thereby their humor in that which they thinke no crime. As to your third reason, it scarselie merites an answere. For if the deuill their master were not bridled, as the scriptures teacheth vs, suppose there were no men nor women to be his instruments, hee could finde waies inough without anie helpe of others to wrack all mankinde: wherevnto he employes his whole study, and goeth about 1. Pet.5. like a roaring Lyon (as Perer faith) to that effect, but the limites of his power were set down before the

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foundations of the world were laid, which he hath not power in the least jote to transgresse. But befide all this, there is ouer greate a certainty to proue that they are, by the daily experience of the harms that they do, both to men, and whatfoeuer thing men possesses, whome God will permit them to be the instruments, so to trouble or visite, as in my discourse of that arre, yee shall heare clearelie proued. o ineres to ale la volte a metado os medes tracitos in a contact and seed of a contact and a division of the contact and a c

CHAP. II. ARGV.

The Etymologie and signification of that word of Sorceric. The first entresse and prentishippe of them that gives themselves to that craft. 20110017 11.1001 ichartes consenuncia, Itiorpocataredunist,

chartistolicandentramouring of ones, and the

Ome on then I pray you, and returne where ye remnies except he first and ear entrelle and

EPI. This word of Sorcerie is a Latine worde. which is taken from casting of the lot, & therefore he that vieth it is called Sortiarius aforte. As to the word of Witchcraft, it is nothing but a proper name given in our language. The cause wherefore they were called fortiary, proceeded of their practiques feeming to come of lot or chance: Such as the tur. ning of the riddle: the knowing of the forme of prayers, or such like tokens: If a person deceased wouldeliue or dye. And in generall, that name was given them for ving of such charmes, and freites, as that Crafte teacheth them. Manie poynts of their craft and practicques are common

betuixt the Mazicians and them: for they ferue both one Master, althought in diverse fashions. And as I deuided the Necromancers, into two forts, learned and vnlearned; fo must I denie them in other two. riche and of better accompt, poore and of baffer degree. These two degrees now of persones, that practiles this craft, answers to the passions in them. which (I told you before) the Deuil vsed as meanes to intyle them to his service, for such of them as are in great miserie and pouertie, he allures to follow him, by promising voto them greate riches, and worldlie commoditie. Such as though riche, yet burnes in a desperate desire of reuenge, hee allures them by promises, to get their turne satisfied to their hartes contentment. It is to be noted nowe, that that olde and craftie enemie of ours, assailes none, though touched with any of these two extremities, except he first finde an entresse reddy for him, either by the great ignorance of the person he deales with, ioyned with an euill life, or elfe by their carelesnes and contempt of God: And finding them in an veter despair, for one of these two former causes that I have spoken of; hee prepares the way by feeding them craftely in their humour, and filling them turther and further with despaire, while he finde the time proper to discouer himself vnto them. At which time, either vpon their walking solitarie in the fieldes, or else lying pansing in their bed; but alwaies without the company of any other, he either by a voyce, or in likenesse of a man inquires of them, what troubles them; and promifeth

feth them, a suddaine and certaine waie of remedie, voon condition on the other parte, that they follow his advise, and doe such things as hee will require of them : Their mindes beeing prepared before hand, as I have already spoken, they easely agreed vnto that demaund of his : And syne settes an other tryist, where they may meete againe. At which time, before hee proceede any further with them, hee first perswades them to addict themselves to his service: which being easely obtained, he then discouers what he is voto them: makes them to reflounce their God and Baptisme directly, and gives them his marke uppon some secreit place of their bodie, which remaines foare vnhealed, while his next meeting with them, and thereafter ever infenfible, howfocuer it be nipped or pricked by any, as is daily prooued, to give them a proofe thereby, that as in that dooing, hee coulde hurte and heale them; fo all their ill and well doing thereafter, must depend ypon him. And besides that, the intollerable dolour that they feele in that place, where hee hath marked them, serues to waken them, and not to let them rest, while their next meeting againe: fearing lest otherwayes they might eyther forget him, being as new Prentifes, and not well enough founded yet, in that fiendly follie: or else remembring of that horrible promise they made him, at their last meeting, they might skunner at the same, and preasse to call it backe. At their third meeting, hee makes a shew to be carefull to performe his promiles, either by teaching them wayes how to get

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themselues reuenged, if they be of that fort: Or else by teaching them lessons, howe by most vilde and valawfull meanes, they may obtaine gaine, and worldly commodity, if they be of the other fort.

CHAP. III. ARGV.

The Witches actions divided in two partes. The actions proper to their owne persons. Their actions toward others. The forme of their conventions, and adoring of their Maister.

PHILOMATHES!

TEe haue faid now inough of their initiating in that ordour. It rests then that yee discourse vp. on their practiles, fra they be passed Prentiles: for I would faine heare what is possible to them to performe in very deede. Although they serue a common Maister with the Necromancers, (as I have before faide) yet ferue they him in an other forme. For as the meanes are diverse, which allures them to these valawfull arres of seruing of the Diuell; so by diverse wayes vie they their practises, answering to these meanes, which first the Diuell vsed as instruments in them; though all tending to one end: To wit, the enlarging of Sathans tyrannie, and croffing of the propagation of the Kingdome of CHRIST, lo farre as lyeth in the possibilitie, either of the one or other sorte, or of the Deuill their. Master. For where the Magitians, as allured by curiofitie, in the most part of their practises, seekes principally the fatisfying of the same, and to winne to themselves a popular honour and estimation; Thele

These Witches on the other parte, beeing inticed, either for the defire of reuenge, or of worldly riches, their whole practifes, are either to hurte men and their gudes, or what they possesse, for satisfying of their cruell mindes in the former, or else by the wracke in quhatfoeuer fort, of anie whom God will permit them to have power of, to fatisfie their greedy delire in the last point.

EP 1. In two parts their actions may bee divided; the actions of their owne persons, and the actions proceeding from them towardes anie other. And this durifion being wel understood, will easilie resolue you, what is possible to them to doe. For although all that they confesse is no lie vppon their parte, yet doubtlefly, in my opinion, a parte of it is not indeede, according as they take it to be: And in this I meane by the actions of their owne persons. For as I saide before, speaking of Magie, that the Diuellilludes the senses of these schollers of his, in many things, fo fay I the like of these Witches. domini adi no 1 un esculistabé indecée, "

PHI. Then I pray you first to speak of that part of their owne persons, and syne yee may come next to

their actions towards others.

EP1. To the effect that they may performe such feruices of their falle Maister, as he employes them in, the Diuel as Gods Ape, counterfeites in his feruants, this service and forme of adoration; that God prescribed and made his servantes to practise. For as the servants of GOD, publikelie vses to conveene for feruing of him, so makes he them in great

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numbers to conveene (though publikely they dare not) for his service. As none conveenes to the adoration and worshipping of God, except they bee marked with his feale, the Sacrament of Baptisme: Sonone ferues Sathan, and conucenes to the ado. ring of him, that are not marked with that marke, wherof I already spake. As the Ministersent by God teacheth plainely at the time of their publike conuentions, how to ferue him in spirit and truth: so that vncleane spirite, in his owne person teacheth his Disciples, at the time of their conveening, how to worke all kinde of mischiese: And craues coumpt of all their horrible and deteftable proceedinges passed, for advancement of his service. Yearhat he may the more viuely counterfeit and fcome God, hee oft times makes his flattes to conveene in thefe very places, which are destinate and ordained for the conveening of the feruants of God (Imeane by Churches) But this farre, which I have yet faide, I not onely take it to be true in their opinions, but even so to be indeede. For the forme that hee vsed in counterfeiting God amongest the Gentiles, makes mee to to thinke : As God spake by his Oracles, spake hee not so by his? As GOD had aswell bloudie Sacrifices, as others without bloud, had not hee the like? As God had Churches fanctified to his service, with Altars, Priests, Sacrifices, Ceremonies and Prayers, had hee not the like polluted to his feruice? As God gaue responses by Prim and Thammim, gate he not his responses by the intralls of beaftes, by the finging of Fowles, and by their -mun actions

actions in the aire? As God by visions, dreames, and extasses reuealed what was to come, and what was his will vnto his feruantes; vied hee not the like meanes to forewarne his flaues of things to come? Yea, euen as God loued cleanenesse, hated vice, and impuritie, and appoynted punishments therefore: vied he not the like (thoughfalfely I graunt, and but in eschewing the lesse inconvenient, to drawe them vpon a greater) yet dissimuled he not, I say, so farre as to appoynt his Priestes to keepe their bodies cleane and vndefiled, before their asking responses of him: And fained he not God to be a Protectour of every vertue, and a just revenger of the contrarie? This reason then mooues me, that as he is that same Diuell, and as craftie now as hee was then, so will he not spare as pertely in these actions that I have spoken of, concerning the Witches per-Ions: But further, Witches oft times confesses, not onely his conucening in the Church with them, but his occupying of the Pulpit: Yea, their forme of adoration, to be the kiffing of his hinder partes. Which though it seeme ridiculous, yet may it like wise be true, seeing we reade that in Calicute, hee appearing in forme of a Goate-bucke, hath publikely that vn-honest homage done vnto him, by euerie one of the people: So ambitious is hee, and greedy of honour (which procured his fall) that hee will even imitate God in that part, where it is faid, that Moles could feebut the hinder parses of God, for Exeden 33 the brightnesse of his glorie: And yet that speach is spoken but willpuramatener. enost vives that sincen

CHAP.

CHAP. IIII. ARGV.

What are the waies possible wherby the witches may transport themselnes to places far distant. And what are imposs fible & meere illusions of Sathan. And the reasons therof.

PHILOMATHES.

P Vt by what way fay they, or thinke ye it possible Dithey can come to these vnlawfull conventions? Epr. There is the thing which I esteeme their fenses to be deluded in, and though they lie not in confessing of it, because they thinke it to be true, yet not to be so in substance or effect : for they say, that by diverfe meanes they may conveene, either to the adoring of their Maister, or to the putting in practife any service of his, committed vnto their charge: one way is naturall, which is naturall riding, going or fayling, at what houre their Maister comes and aduertifes them. And this way may be eafilie belieued:an other way is some-what more strange: and yet is it possible to be true : which is by being carryed by the force of the Spirite which is their conducter, either about the earth, or about the Sea swiftly, to the place where they are to meete: which I am perswaded to be likewayes possible, in respect that as Habakkuk was carryed by the Angell in that forme, to the denne where Daniellay; fo thinke I, the Deuill will be readie to imitate God, as well in that as in other things: which is much more poffi-Apocrypha ble to him to doe, being a Spirite, then to a mighty f Bel and winde, being but a naturallimeteore, to transporte the Dragon from one place to an other, a solide bodie, as is commonlie and dayly seene in practise: But in this vio-CHANN

lent forme they cannot be carryed, but a shorte bounds, agreeing with the space that they may retaine their breath : for if it were longer, their breath could not remaine vnextinguished, their body being carryed in fuch a violent and forcible maner, as by example: If one fall off an small height, his life is but in perill, according to the hard or fost lighting : But if one fall from an high and stay rocke, his breath will be forcibly bannished from the bodie, before he can win to the earth, as is oft feene by experience. And in this transporting they say themfelues, that they are invisible to any other, except amongst themselves; which may also bee possible in my opinion. For if the diuell may forme what kind of impressions he pleases in the ayre, as I have said before, speaking of Magie, why may he not far easilier thicken & obscure so the aire, that is next about them, by contracting it straite together, that the beames of any other mans eyes can not pearce thorow the same, to see them? But the third way of their comming to their conventions, is that wherin I thinke them deluded for some of them sayeth. that beeing transformed in the likenesse of a little beaft or foule, they will come and pearce through whatfoeuer house or Church, though all ordinarie passages be closed, by whatsoeuer open, the ayre may enter in at. And some sayeth, that their bodies lying stil, as in an extasie, their spirits wil be rauished out of their bodies, & carryed to fuch places. And for verifying thereof, wil give evident tokens, aswel by witnesses that have seene their body lying sencelesse

in the meane time, as by naming persons, whomewith they mette, and giving tokens quhat purpose was amongst them, whome otherwayes they could not have knowen: for this forme of journeying, they affirme to vie most, when they are transported from

one Country to another.

PH r. Surely Hong to heare your owne opinion of this: For they are like old wives trattles about the fire. The reasons that mooues me to thinke that these are meere illusions, are these. First, for them that are transformed in likeneffe of beaftes or foules. can enter through so narrow passages, although I may easily believe that the Diuell coulde, by his woorkemanshippe vppon the ayre, make them appeare to be in such formes, eyther to themselves, or to others: Yet how he can contract a folide bodie within so little roome, I thinke it is directly contrarie to it selfe, for to be made so little, and yet not diminished: To be so straitly drawen together, and yet feele no paine; I thinke it is fo contrary to the qualitie of a naturall bodie, and so like to the little transubstantiate god in the pistes Masse, that I can neuer beleeue it. So to the a quantitie, is so proper to a solide bodie, that as all Philosophers concludes, it can not be any more without one, Altes 12. then a spirite can have one. Hor, when Peter came out of the prison, and the doores all locked : It was not by any contracting of his bodie in fo little roome: but by the giving place of the doore, though vn-espyed by the Gaylors. And yet is there no comparison, when this is done, betwixt the power of God, and

of

of the Diucl. As to their forme of extalie and spirituall transporting, it is certaine the foules going out of the bodie, is the onely definition of naturall death: and who are once dead, God forbid wee should thinke that it should lie in the power of all the Diuells in Hell, to restore them to their life againe: Although hee can put his owne spirite in a dead bodie, which the Necromancers commonlie practite, as yee have heard. For that is the office properly belonging to God; and besides that, the foule once parting from the bodie, can not wanderany longer in the worlde, but to the owne resting place must it goe immediately, abiding the con-

iunction of the bodie againe, at the latter day.

And what Christor the Prophets did miraculoufly in this case, it can not in no Christian mans opinion be made common with the Diuell. As for any tokens that they give for proouing of this, it is verie possible to the Diuelles craft, to perswade them to these meanes. For hee being a spirite, may hee not so rauish their thoughts, and dull their sences, that their bodie lying as dead, hee may obiect to their spirites, as it were in a dreame, and (as the Poets write of Morpheus) represent such formes of persons, of places, and other circumstances, as hee pleases to illude them with? Yea, that hee may deceive them with the greater efficacie, may hee not at that same instant, by fellowe Angelles of his, illude such other persons so in that same fashion, whome-with hee makes them to beleeue that they mette; that all their reportes and tokens, though

in the meane time, as by naming persons, whomewith they mette, and giving tokens quhat purpose was amongs them, whome otherwayes they could not have knowen: for this forme of journeying, they affirme to vse most, when they are transported from

one Country to another.

PHI. Surely I long to heare your owne opinion of this: For they are like old wives trattles about the fire. The reasons that mooues me to thinke that these are meere illusions, are these. First, for them that are transformed in likeneffe of beaftes or foules. can enter through so narrow passages, although I may eafily believe that the Diuell coulde, by his woorkemanshippe vppon the ayre, make them appeare to be in such formes, eyther to themselves, or to others: Yet how he can contract a folide bodie within solittle roome, I thinke it is directly contrarie to it selfe, for to be made so little, and yet not diminished: To be so straitly drawen together, and yet feele no paine; I thinke it is fo contrary to the qualitie of a naturall bodie, and so like to the little transubstantiate god in the pistes Masse, that I can neuer beleeue it. So to liue a quantitie, is so proper to a solide bodie, that as all Philosophers concludes, it can not be any more without one, then a spirite can have one. For, when Peter came out of the prison, and the doores all locked : It was not by any contracting of his bodie in fo little roome: but by the giving place of the doore, though vn-espyed by the Gaylors! And yet is there no comparison, when this is done, betwixt the power of God, and

Actes 12.

of the Diuel. As to their forme of extalie and spirituall transporting, it is certaine the soules going out of the bodie, is the onely definition of naturall death: and who are once dead, God forbid wee should thinke that it should lie in the power of all the Diuells in Hell, to restore them to their life againe: Although hee can put his owne spirite in a dead bodie, which the Necromancers commonlie practite, as yee have heard. For that is the office properly belonging to God; and besides that, the foule once parting from the bodie, can not wanderany longer in the worlde, but to the owneresting place must it goe immediately, abiding the con-

iunction of the bodie againe, at the latter day.

And what Christor the Prophets did miraculoufly in this case, it can not in no Christian mans opinion be made common with the Diuell. As for any tokens that they give for proouing of this, it is verie possible to the Diuelles craft, to persivade them to these meanes. For hee being a spirite, may hee not so rauish their thoughts, and dull their sences, that their bodie lying as dead, hee may obiect to their spirites, as it were in a dreame, and (as the Poets write of Morpheus) represent such formes of persons, of places, and other circumstances, as hee pleases to illude them with? Yea, that hee may deceive them with the greater efficacie, may hee not at that same instant, by fellowe Angelles of his, illude such other persons so in that same fashion, whome-with hee makes them to beleeue that they mette; that all their reportes and tokens, though

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feuerally examined, may every one agree with an And that whatfoeuer actions, either in hurting men or beafts; or whatfoeuer other thing that they falselie imagine, at that time to haue done, may by himselfe or his marrowes, at that fame time be done indeede; fo as if they would giue for a token of their being rauished at the death of fuch a person within so shorte space thereafter, whom they believe to have poyfoned, or witched at that instant, might hee not at that same houre, haue smitten that same person, by the permission of GOD, to the farther deceiving of them, and to mooue others to beleeve them? And this is furely the liklieft way, and most according to reafon, which my judgement can finde out in this, and whatfoeuer other vnnaturall poyntes of their confession. And by these meanes shall we saile surely, betwixt Charybdis and Scylla, in eschewing the not beleeuing of them altogether on the one parte, lest that drawe vs to the errour, that there is no Witches: and on the other parte in beleeuing of it, make vs to eschewe the falling into innumerable absurdities, both monstrously against all Theologie diuine, and Philosophie humane.

CHAP. V. ARGV.

Witches actions towards others. Why there are more women of that craft then men? What things are possible to them to effectuate by the power of their master. The reasons thereof. What is the surest remedie of the harmes done by them.

(euc.

PHILOMATHES.

Porsooth your opinion in this, seemes to carrie most reason with it, and since yee haue ended, then the actions belonging properly to their owne persons: say forward now to their actions vsed towards others.

EPI. In their actions vsed towardes others, three things ought to be confidered : First, the maner of their confulting thereupon: Next, their part as instruments: And last, their maisters part, who puts the same in execution. As to their consultations thereuppon, they vie them oftest in the Churches, where they conveene for adoring : at what time their maister enquiring at them what they would be at : euerie one of them propones vnto him, what wicked turne they would have done, either for obtaining of riches, or for reuenging them vppon any whom they have malice at : who graunting their demaund, as no doubt willingly he will, fince it is to doe euill, hee teacheth them the meanes whereby they may do the same. As for litle trifling turnes that women have adoe with, hee caufeth them to joynt dead corples, and to make powders thereof, mixing such other things there-amongst, as he gives vnto them.

PHI. But before yee goe further, permit me, I pray you, to interrupt you one word, which yee haue put mee in memorie of, by speaking of Women. What can be the cause that there are twentie women given to that crast, where there is one man:

EP1. The reason is easie, for as that sexe

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is frailer then man is, so is it easier to be intrapped in these grosses shares of the Diuell, as was ouer well produed to be true, by the Serpents deceiving of Eua at the beginning, which makes him the homelier with that sex sensine.

PHI. Returne now where ye left.

EP1. To some others at these times hee teacheth, how to make Pictures of waxe or clay; That by the roasting thereof, the persons that they beare the name of, may be continually melted or dryed away by continuall sickenesse. To some hee gives fuch stones or poulders, as wil helpe to cure or cast on diseases: And to some hee teacheth kindes of vncouthe poylons, which Mediciners vnderstandes not (for hee is farre cunninger then man in the knowledge of all the occult proprieties of nature) not that any of these meanes which hee teacheth them (except the poylons which are composed of thinges naturall) can, of themselves, helpe any thing to these turnes, that they are employed in, but onely being Gods Ape, as well in that, as in all other things. Euen as God by his Sacraments which are earthly of themselves workes a heavenlie effect, though no wayes by any cooperation in them: And as Christ by clay and spettle wrought together, opened the eyes of the blinde man, suppose there was no vertue in that which hee outwardly applied, fo the Diuell will have his out-warde meanes to be shewes, as it were of his doing, which hath no parte of cooperation in his turnes with him; how farre that ever the ignorants be abused

John 9.

in the contrarie. And as to the effectes of these two former partes, to wit, the confultations and the outwarde meanes, they are so woonderfull, as I dare not alleadge any of them, without ioyning a sufficient reason of the possibilitie thereof. For leaving all the small trifles among wives, and to speake of the principall poyntes of their craft. For the common trifles thereof, they can doe without converting well enough by themselues: These principall poyntes I say are these: They can make men or women to loue or hate other, which may be verie poffible to the Diuell to effectuate, seeing hee being a fubrile spirite, knowes wel enough how to perswade the corrupted affection of them whome God will permit him so to deale with: They can lay the sickenesseof one vpon another, which likewise is verie possible vnto him: For since by Godspermission, hee layed sickenesse vpon Iob, why may he not farre easilier lay it vppon any other: For as an old practitian, he knowes wel enough what humour domines most in any of vs, and as a spirite he can subtillie walken vp the fame, making it peccant, or to abounde, as hee thinkes meete for troubling of vs, when God will so permit him. And for the taking off of it, no doubt hee will be glad to relieue fuch of present paine, as hee may thinke by these meanes to perswade to be catched in his everlasting snares and fetters. They can bewitch and take the life of men or women, by roasting of the Pictures, as I spake of before, which likewise is verie possible to their Maister to performe, for although (as I saide

before) that instrument of waxe have no vertue in that turne dooing, yet may hee not very well, euen by the same measure that his conjured flaues melts that wax at the fire, may hee not, I fay, at these same times, subtily, as a spirite, so weaken and scatter the spirites of life of the patient, as may make him on the one parte, for faintnesse, to sweate out the humour of his bodie : And on the other parte, for the not concurrence of these spirites, which causes his digestion, so debilitate his stomak, that this humour radicall continually, sweating out on the one parte, and no new good fucke being put in the place thereof, for lacke of digestion on the other, hee at last shall vanish away, euen as his picture will doe at the fire. And that knauish and cunning workeman, by troubling him, onely at some times, makes a proportion, so neere betwixt the woorking of the one and the other, that both shall ende as it were at one time. They can rayle stormes and tempests in the ayre, eyther vpon Sea or land, though not vniuerfally, but in such a particular place and prescribed boundes, as Go D will permitte them so to trouble : Which likewise is verie easie to be discerned from any other naturall tempelts that are meteores, in respect of the fuddaine and violent raising thereof, together with the short induring of the same. And this is likewise very possible to their Maister to do, he having such affinitie with the ayre as being a spirite, and hauing such power of the forming and moouing thereof, as ye have heard me already declare: For

in the Scripture, that stile of, the Prince of the ayre, Ephef.z. is given vnto him. They can make folkes to become Phrenticque or Maniacque, which likewise is verie possible to their Master to do, since they are but naturall ficknesses: and so he may lay on these kindes aswell as any others. They can make spirits, eyther to follow and trouble persons, or haunt certaine houses, and affray oftentimes the inhabitants: as hath beene knowen to be done by our Witches at this time. And likewise they can make some to bee possessed with spirits, & so to become very Damoniacques: and this laft forte is very possible likewise to the Diuell their Maister to doe, since he may eafily fend his owne Angels to trouble in what forme he pleases, any whom God wil permit him so to vse.

Pн г. But will God permit these wicked instruments by the power of the Diuell their Maister, to trouble by anie of these meanes, anie that beleeues

in him?

EP 1. No doubt, for there are three kinde of folkes whom God will permit so to be tempted or troubled; the wicked for their horrible finnes, to punish them in the like measure; The godly that are fleeping in any great finnes or infirmities and weakenesse in faith, to waken them vp the faster by fuch an vncouth forme: and even some of the best, that their patience may be tryed before the world, as I o B s was. For why may not God vie any kinde of extraordinarie punishment, when it pleases him; as well as the ordinary rods of sicknesse or otheraduersities. Allo aid or guiltroops and sinsin

incate

PHI. Who then may be free from these divel-

lish practises:

EP1. No man ought to prefume to farre as to promise any impunitie to himselfe: for God hath before all beginnings, præordinated, as well the particular fortes of plagues, as of benefites for euerie man, which in the owne time hee ordaines them to be visited with, and yet ought we not to be the more afraide for that, of anie thing that the Diuel and his wicked instruments can doe against vs : For wee daily fight against the Diuel in a hundreth other wayes: And therefore, as a valiant Captaine affraies no more being at the combate, nor stayes from his purpose for the rummishing shotte of a canon, nor the smal clacke of a Pistolet: suppose he be not certaine what may light vpon him; Euen so ought we boldely to goe forwarde in fighting against the Diuel without any greater terrour, for these his rarest weapons, nor for the ordinarie whereof wee haue daily the proofe.

Pн 1. Is it not lawful then, by the helpe of some other Witch, to cure the disease that is casten on by

that crafte and

EP 1. No wayes lawful: For I gaue you the reafon thereof in that axiome of Theologie, Which was the last wordes I spake of Magie.

PHI. How then may these diseases be lawfully cured? Her to the Manny thrown a way

EP1. Onelie by earnest prayer vnto God, by amendement of their lives, and by sharpe pursuing euerie one, according to his calling of these instru-Pms.

ments

mentes of Sathan, whose punishment to the death will be a salutarie sacrifice for the patient. And this is not onely the lawfull way, but likewise the most fure: For by the Deuils meanes, can never the Divell Mark 3. be castenout, as Christ sayeth. And when such a cure is vsed, it may wel serue for a short time, but at the last, it will doubtlessie tend to the vtter perdition of the patient, both in bodie and foule.

CHAP. VI. ARGV.

What forte of folkes are least or most subject to receive harme by Witchcraft. What power they have to harme the Magistrate, and upon what respects they have any power in prison: And to what end may or will the Dewill appeare to them therein. V pon what respectes the Deuill appeires in fundry shapes to sundry of them at in (IO) and any time.

PHILOMATHES.

Wtwho dare take vpon him to punish them, if no man can be fure to be free from their vnnaturall invasiones:

EP 1. We ought not the more of that restraine from vertue, that the way wherby we climbe thereunto be straight and perrilous. But besides that, as there is no kinde of persones so subject to receive harme of them, as these that are of infirme and weake faith (which is the best buckler against such inuafiones:) so have they so smal power over none, as ouer such as zealoussie and earnestlie persewes them, without sparing for anie worldlie respect,

PHI. Then they are like the Pest, which smites these sickarest, that slies it farthest, and apprehends deepliest Solver

deepliest the perrell thereof.

Epi.It is even so with them: For neither is it able to them to vse anie salse cure vpon a patient, except the patient sirst beleeve in their power, and so hazard the tinsels of his own soule, nor yet can they have lesse power to hurt any, nor such as contemns most their doinges, so being it comes of faith, and not of anie vaine arrogancie in themselves.

PHI. But what is their power against the Ma-

giftrate:

E.P. I. Lesse or greater, according as he deales with them. For if he be southfull towardes them, God is verie able to make them instrumentes to waken & punish his south. But if he be the contrarie, he according to the iust law of God, and allowable law of al Nations, wil be diligent in examining and punishing of them: GOD will not permit their master to trouble or hinder so good a worke.

PHI. But frathey be once in hands and firmance,

have they any further power in their craft?

Epi. That is according to the forme of their detention. If they be but apprehended and deteined by anie private person, upon other private respectes, their power no doubt either in escaping, or in doing hurte; is no lesse nor ever it was before. But it on the other parte, their apprehending and detention be by the lawfull Magistrate, upon the instrespectes of their guiltinesse in that crast, their power is then no greater then before that ever they medled with their master. For where God beginnes instille to strike by his lawfull Lieutennentes, it is not in the Deuilles power to defraude

fraude or bereaue him of the office, or effect of his powerfull and reuenging Scepter.

PHI. But wil neuer their master come to visit the, fra they be once apprehended & put in sirmance?

Epi. That is according to the estaite that these miserable wretches are in: For if they be obstinate in still denying, he will not spare, when hee sindes time to speake with the, either if he find the in any comfort, to sil them more and more with the vaine hope of some maner of reliefe: or else if he sinde them in a deepe dispaire, by all meanes to augment the same, & to perswade them by some extraordinarie meanes to put themselves downe, which very commonlie they doe. But if they be penitent and confesse, God will not permit him to trouble them anie more with his presence and allurements.

PHI. It is not good ving his counsell I see then. But I would earnestly know when he appeares to them in prison, what formes vies he then to take?

Epi. Divers formes, eve as he vies to do at other times vnto them. For as I told you, speaking of Magie, he appeares to that kind of craftel-men ordinarily in an forme, according as they agree vpon it amongst themselves: Or if they be but prentises, according to the qualitie of their circles or conjurations. Yet to these capped creatures, he appeares as he pleases, and as he sindes meetest for their humors. For even at their publicke conventiones, he appeares to divers of them in divers formes, as we have found by the difference of their confessions in that point: For he deluding them with vaine impressions in the aire, makes himselse to seeme H 2 more

more terrible to the grosser sorte, that they maie thereby be moued to seare and reuerence him the more: And les monstrous and vncouth like againe to the crastier sorte, least otherwaies they might sturre and skunner at his vglinesse.

PHI. How can he then be felt, as they confesse they have done him, if his bodie be but of aire?

EPI. I heare little of that amongst their cosessions, yet may he make himselfe palpable, either by assuming anie dead bodie, and vsing the ministrie therof, or else by deluding as well their sence of seeling as seeing; which is not impossible to him to do, since all our senses, as we are so weake, and even by ordinarie sicknesses will be often times deluded.

PHI. But I would speere one word further yet, cocerning his appearing to them in prison, which is this. May anie other that chances to be present at that time in the prison, see him as well as they.

Epr. Some-times they will, and fome-times

not, as it pleases God.

CHAP. VII. ARGV.

Two formes of the deuils visible conversing in the earth, with the reasons wherefore the one of them was communest in the time of Papistrie: And the other sensine. These that denies the power of the Deuill, denies the power of God, and are guiltie of the errour of the Sadduces.

PHILOMATHES.

HAth the Deuill then power to appeare to any other, except to such as are his sworne disciples: especially since al Oracles, & such like kinds of illusions

illusions were taken away and abolished by the

cumming of CHRIST?

Epr. Although it be true indeede, that the brightnesse of the Gospell at his cumming, scaled the cloudes of all these groffe errors in the Gentilifme:yet that these abusing spirites, ceases not senfine at sometimes to appeare, dailie experience teaches vs. Indeed this difference is to be marked betwixt the formes of Sathans connerfing visibly in the world. For of two different formes thereof, the one of them by the spreading of the Euangell, and conquest of the white horse, in the sixt Chapter of the Reuelation, is much hindred and become rather there through. This his appearing to any Christians, troubling of them outwardly, or possessing of them constrainedly. The other of them is become comuner and more vsed sensine, I meane by their vnlawfull artes, wherupon our whole purpole hath bene. This we finde by experience in this Ile to be true, For as we know, moe Ghosts & spirites were seene, nor tongue can tell, in the time of blind Papistrie in these Countries, where now by the contrary, a man shall scarcely all his time heare once of fuch thinges. And yet were these vnlawfull artes farre rarer at that time : and neuer were fo much harde of nor fo rife as they are now.

PHI. What should be the cause of that?

Epi. The diverse nature of our sinnes procures at the Iustice of God, diverse sorts of punishments answering thereunto. And therefore as in the time of Papistrie, our fathers erring grossely, & through H 2 igno-

ignorance, that mist of errours overshaddowed the Deuill to walke the more familiarlie amongst them: And as it were by barnelie and affraying terrours, to mocke and accuse their barnelie errours. By the contrarie, we now being sounde of Religion, and in our life rebelling to our profession, God instly by that sinne of rebellion, as Samuel calleth it, accuse th our life so wilfullie sighting as gainst our profession.

PHI. Since yee are entred nowe to speake of the appearing of spirites: I would be glad to heare your opinion in that matter. For manie denies that any such spirites can appeare in these daies as

I have faid.

EPI. Doubtleslie who denieth the power of the Deuil, would likewise denie the power of God, if they could for shame. For fince the Deuill is the verie contrarie opposite to God, there can be no better way to know God, then by the contrarie; as by the ones power(though a creature) to admire the power of the great Creator: by the falshood of the one to confidder the truth of the other, by the injustice of the one, to considder the Iustice of the other: And by the crueltie of the one, to confidder the mercifulnesse of the other: And so foorth in al the rest of the essence of God, and qualities of the Deuill, But I feare indeed, there be over many Sadduces in this world, that denies all kindes of spirits: For convicting of whose errour, there is cause inough if there were no more, that God should permit at sometimes spirites visibly to kyith.

THE



THE THIRDE

BOOKE OF DÆMO-

AR GUMENT

The description of all these kindes of Spirites that troubles men or women. The conclusion of the whole Dialogue.

CHAP. I. ARGV.

The division of spirites in source principal kindes. The description of the first kinde of them, called Spectra & vmbræ mortuorum. What is the best way to be free of their trouble.

PHILOMATHAS MIDTOODS, 20.750

Pray you now then go forward in telling what ye thinke fabulous, or may be trowed in that cale.

EPI. That kinde of the Deuils conversing in the earth may bee divided in foure difference

kindes, whereby hee affrayeth and troubleth the bodies of men: For of the abusing of the soule

56 Damonologie. Third booke.

I have spoken alreadie. The first is, where spirites troubles some houses or solitarie places: The second, where spirites followes vpon certaine persones, and at divers houres troubles them: The thirde, when they enter within them and possesse them: The fourth is these kinde of spirites that are called vulgarlie the Fayrie. Of the three former kindes, ye harde alreadie, how they may artificial. lie be made by Witch-craft to trouble folke: Now it restes to speake of their naturall comming as it were, and not rayled by Witch-craft. But generally I must for-warne you of one thing before I enter in this purpose: that is, that although in my discourseing of them, I deuyde them in divers kindes, yee must notwithstanding there of note my Phrase of fpeaking in that: For doubtleflie they are in effect, but all one kinde of spirites, who for abusing the more of mankinde, takes on these fundrie shapes, and vies diverse formes of our-ward actiones, as if some were of nature better then other. Nowe I returne to my purpose: As to the first kinde of these spirites, that were called by the auncients by divers names, according as their actions were. For if they were spirites that haunted some houses, by appearing in divers and horrible formes, and making greate dinne: they were called Lemures or Spectra. If they appeared in likenesse of anie defunct to some friends of his they were called umbre mortuorum: And so innumerable stiles they got, according to their actiones, as I have said alreadie. As we fee by experience, how manie stiles they have giucn

uen them in our language in the like maner : Of the appearing of thele spirites, wee are certified. by the Scriptures, where the Prophet Efay 13. and Efay. 13. 34. chap, threatning the destruction of lerusalem: lere.50. declares, that it shall not onely bee wracked, but shall become so great a solitude, as it shall be the habitackle of Howlettes, and of Ziim and Iim. which are the proper Hebrew names for these Spirites. The cause why they haunte sollitarie places, it is by reason, that they may affraye and brangle the more the faith of fuch as them alone hauntes such places. For our nature is such, as in companies wee are not so soone morned to any fuchkinde of feare, as being follitarie, which the Diuell knowing well inough, hee will not therefore affaile vs but when wee are weake: And besides that, GOD will not permit him so to dishonour the societies and companies of Christians, as in publike times and places to walke visibly amongst them. On the other part, when he troubles certaine houses that are dwelt in, it is a fure token either of groffe ignorance, or of fome groffe and flaunderous finnes amongst the inhabitaunts thereof: which God by that extraordinary rod punishes.

PHI. But by what way or passage can these Spirites enter in these houses, seeing they alledge that they will enter, Doore and Windowe being

steiked?

Ep 1. They will choose the passage for theyr entresse, according to the forme that they are in at that

that time. For if they have assumed a deade boodie, whereinto they lodge themselves, they can easely inough open without dinne any Doore or Window, and enter in thereat. And if they enter as a spirite onely, any place where the aire may come in at, is large inough an entry for them: For as I said before, a spirite can occupie no quantitie.

PHI. And will God then permit these wicked spirites to trouble the rest of a dead body, before the resurrection thereof? Or if he will so, I thinke

is should be of the reprobate onely.

Er L. What more is the rest troubled of a dead bodie, when the Diuell carries it out of the grave to ferue his turne for a space, nor when the Witches takes it vp and ioyntes it, or when as Swine wortes vppe the graues? The rest of them that the Seripture speakes of, is not meaned by a locall remaining continually in one place, but by their resting from their trauelles. and miseries of this world, while their latter conjunction againe with the fouleat that time to receiue full glory in both. And that the Diuell may vie aswell the ministrie of the bodies of the faithfull in these cases, as of the vn-faithfull, there is no inconvenient; for his haunting with their bodies after they are deade, can no-waies defyle them: In respect of the soules absence. And for any dishonourit can be vnto them, by what reason can it be greater, then the hanging, heading, or many fuch shameful deaths, that good men will suffer?

for

for there is nothing in the bodies of the faithfull, more worthie of honour, or freer from corruption by nature, nor in these of the vnfaithfull, while time they be purged and glorified in the latter daic, as is dayly seene by the vilde diseases and corruptions, that the bodies of the faithfull are subject vnto, as yee will fee clearely proued, when I speake of the possessed and Damoniacques.

PHI. Yet there are fundry that affirmes to haue. haunted such places, where these spirites are alleaged to be: And could neuer heare nor fee anie or veran Arteell viefluch formes,

thing.

Ep 1. Ithinke well: Forthat is only referued to the secrete knowledge of God, whom he will permit to fee fuch things, and whom not.

PHI. But where these spirites hauntes and troubles any houses, what is the best way to banish them?w-more distilled figuifical more we would

EP1. By two meanes may onely the remeid of fuch things be procured: The one is ardent prayer to God, both of these persones that are troubled with them, and of that Church whereof they are. The other is the purging of themselues by amendment of life from fuch finnes, as have procured that extraordinarie plague, misht misiv of limit i mid

DOP Held And what meanes then thefe kindes of spirites, when they appeare in the shadow of a person newly dead, or to die, to his friendes?

E pr. When they appeare upon that occasion, they are called Wraithes in our language. Amogst the Geniles the Dinell viell that much, to make them dogges,

them beleeue that it was some good spirite that appeared to them then, either to forewarne them of the death of their friend, or else to discouer vnto them, the will of the defunct, or what was the way of his slauchter, as it is written in the booke of the histories Prodigious. And this way he easily decined the Gentiles, because they knew not God: And to that same effect is it, that he now appeares in that maner to some ignorant Christians. For he dare not so illude any that knoweth that, neither can the spirite of the defunct returne to his friend, or yet an Angell vse such some ignorance.

PHI. And are not our war-woolfes one forte of these spirits also, that hauntes and troubles some

houses or dwelling places?

E P 1. There hath indeede bene an old opinion of fuch like thinges; For by the Creekes they were called Auxarsports which fignifieth men-woolfes, But to tell you simpliemy opinion in this, if anie fuch thing hath beene, I take it to have proceeded but of a naturall super-abundance of Melanchelie, which as we reade, that it hath made some thinkethemselues Pitchers, and some horses, and fome one kinde of beaft or other: So suppose I that it hath so viciat the imagination and memorie of some, as per lucida internalla, it hath so highly occupied them, that they have thought themselves very Woolfes indeede at these times: and so have counterfeited their actiones in goeing on their handes and feete, preassing to deuoure women and barnes, fighting and fnatching with all the towne dogges, dogges, and in vsing such like other bruitish actiones, and so to become beastes by a strong apprehension, as Nebucad-netzar was seuen yeares: but Dan.4. as to their hauing and hiding of their hard and schellie sluiches, I take that to be but eiked, by vncertaine report, the author of all lyes.

dold stome Chap. II. Hangv. To be all the

The description of the next two kindes of Spirites, whereof the one followes outwardlie, the other possesses inwardlie the persones that they trouble. That since all Prophecies and visions are now ceased, all spirites that appeares in these formes are enill.

THE PHILOMATHES HE BOTTON

Omeformard now to the rest of these kindes of spirites.

Booler william character and it is light Colleged.

Ep 1. As to the next two kindes, that is, either these that outwardly troubles and followes some persones, or else inwardly possesses them: I will conjoyne them in one, because aswel the causes are alike in the persons that they are permitted to trouble: as also the waies whereby they may be remedied and cured.

PHI. What kinde of persones are they that vies to be so troubled:

EP 1. Two kindes in speciall: Either such as being guiltie of greeuous offences, God punishes

by that horrible kinde of scourge; or else being persons of the best nature peraduenture; that yee shall sinde in all the Countrey about them, GOD permittes them to be troubled in that sort, for the triall of their patience, and wakening up of their zeale, for admonishing of the beholders, not to trust ouer-much in themselves, since they are made of no better stuffe, and peraduenture blotted with no smaller sinnes (as Christ saide, speaking of them upon whom the Tower of Sylo fell:) And Ink. 13. for giving likewise to the spectators, matter to praise GOD, that they meriting no better, are yet spared from being corrected in that fearefull forme.

PHI. These are good reasons for the parte of GOD, which apparantly mooues him so to permit the Diuell to trouble such persons. But since the Diuell hath euer a contrary respect in all the actions that GOD imployes him in: which is I pray you the end and marke he shoots at in this turne?

by, if hee may: The one is the tinsell of their life, by inducing them to such perillous places at such time as he either followes or possesses them, which may procure the same: And such like, so farre as GOD will permit him, by tormenting them to weaken they body, and cast them in incurable diseases. The other thing that hee preases to obtaine by troubling of them, is the tinsell of they soule, by intising them to mistrust and

and blaspheme God: Either for the intollerable. nesse of their torments, as he assayed to have done with 10b; or else for his promising vnto them to 106.1. leaue the troubling of them, in cale they would fo do, as is knowne by experience at this same time by the confession of a young one that was so trou-

PHI. Since ye have spoken now of both these kindes of spirites comprehending them in one: I must now goe backe againe in speering some questions of euery one of these kindes in speciall. And first for these that followes certaine persons, yee know that there are two fortes of them : One forte that troubles and tormentes the persons that they haunt with: An other fort that are seruiceable vnto them in all kinde of their necessaries, and omittes neuer to forewarne them of any suddaine perill that they are to be in. And fo in this case, I would vnderstand whether both these fortes bee but wicked and damned spirites : Or if the last sort berather Angelles, (as should appeare by their actions) fent by God to affift fuch as hee specially fauoures. For it is written in the Scriptures, that God sendes Legions of Angels to guarde and watch over his Gen. 32. elect. When the calment of the ment of the state of

Ep 1. I know wel inough where fra that errour which ye alledge hath proceeded: For it was the ignorant Gentiles that were the fountaine thereof. Who for that they knew not God, they forged in their owne imaginations, every man to bestill accompanied with two spirites, whereof they called the

P/al.34.

the one genius bonus, the other genius malus : the Greekes callled them sudayuon & nanofaquona : whereof the former they said, perswaded him to all the good he did: the other entifed him to all the euill. But praised be God, we that are Christians, & walks not amongst the Cymmerian coniectures of man. knowes well inough, that it is the good spirite of Godonely, who is the fountain of all goodnes, that perswades vs to the thinking or doing of any good: and that it is our corrupted flesh and Sathan, that intifeth vs to the contrary. And yet the Diuell for confirming in the heades of ignorant Christians, that errour first maintained among the Gentiles, he whiles among the first kind of spirits that I speak of, appeared in time of Papistrie and blindnesse, and haunted divers houses, without doing any euill, but doing as it were necessary turnes vp and downe the house: and this spirit they called Brownie in our language, who appeared like a rough-man: yea, some were so blinded, as to beleeve that their house was all their sonsier, as they called it, that such

PHI. But since the Divels intention in all his actions, is ever to do evill, what evill was there in that forme of doing, since their actions outwardly were

Spood?

Epr. Was it not euill inough to deceive simple ignorants, in making them to take him for an Angell of light, and so to account of Gods enemie, as of their particular friend: where by the contrarie, all we that are Christians, ought assuredly to knowe that

DRINGHOLDER - MARCHAN

that fince the comming of Christ in the slesh, and establishing of his Church by the Apostles, all miracles, visions, prophecies, & appearances of Angels or good spirites are ceased. Which scrued one-ly for the first sowing of faith, and planting of the Church. Where now the Church being established, and the white Horse whereof I spake before, having made his conquest, the Law and Prophets are thought sufficient to scrue vs, or make vs inexculable, as Christ saith in his parable of Lazarus and the rich man.

CHAP. III. ARGY.

The description of a particular sort of that kind of following spirites, called Incubi and Succubi: And what is the reason wherefore these kindes of spirites hauntes most the Northorne and barbarous parts of the world.

PHILOMATHES.

THE next question that I would speere, is likewise concerning this first of these two kindes of spirites that ye have conjoyned; and it is this; ye know how it is commonly written and reported, that amongst the rest of the sortes of spirites that sollowes certaine persons, there is one more monstrous nor all the rest; in respect as it is alleaged, they converse naturally with them whom they trouble and hauntes with; and therefore I would know in two thinges your opinion herein: First if such a thing can be; and next if it be; whether there be a difference of sexes amongs these spirites or not:

- Es 1. That abhominable kinde of the Diuels

K abusing

abuling of men or women, was called of old, Incubiand Succubi, according to the difference of the fexes that they conversed with. By two meanes this great kinde of abuse might possibly be performed : The one, when the Diuell onely as a spirite. and stealing out the sperme of a dead body, abufes them that way, they not graithly seeing any hape or feeling any thing, but that which he for conueyes in that part: As we reade of a Monasterie of Nunnes which were burnt for their being that way abused. The other meane is, when he borrowes a dead body and so visibly, and as it seemes vnto them naturally as a man converses with them. But it is to be noted, that in what soener way he vseth it, that sperme seemes intollerably colde to the person abused. For if he steale out the nature of a quicke person, it cannot be so quickly carried, but it will both tine the strength and heate by the way, which it could never have had for lacke of agitation, which in the time of procreation is the procurer and wakener vp of thefe two natural qualities. And if he occupying the dead body as his lodging, expell the same out thereof in the due time, it must likewise be colde by the participation with the qualities of the dead body whereout of it comes. And whereas ye enquire if these spirites be divided in sexes or not; I thinke the rules of Philosophie may easily resolue a man of the contrarie: For it is a fure principle of that Art, that nothing can be divided in fexes, except such living bodies as must have a naturall seede to genere

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nere by. But we know spirits hath no seede proper to themselves, nor yet can they gender one with an other.

Bat. How isit then that they say sundry mon-

sters have bene gotten by that way?

EP 1. These tales are nothing but Aniles fabule. For that they have no nature of their owne, I have shewed you alreadie. And that the cold nature of a dead body, can worke nothing in generation, it is more nor plaine, as being already dead of it selfe as well as the rest of the body is, wanting the naturall heate, and fuch other naturall operation, as is necessarie for working that effect; and in case such a thing were possible (which were allutterly against all the rules of nature) it would breed no monfter. but onely such a naturall off spring, as would have cummed betnixt that man or woman and thatother abused person, in case they both being alive had had a doe with other. For the Diuels parte therein, is burthe naked carrying or expelling of that substance: And so it could not participate with no qualitie of the same. Indeede, it is possible to the craft of the Diuell to make a womans belley to (well after he hath that way abused her, which he may do either by stirring up her owne humor, or by hearbes, as we see beggers daily do. And when the time of her delivery should come to make her thoil great dolours; like vnto that natural course; and then subtilly to slippe in the Mid wines handes, stockes, stones, or some monstrous barne brought from some other place, but this is more reported

and geffed at by others, nor beleeued by me.

PHI. But what is the cause that this kinde of abuse is thought to be most common in such wilde parts of the worlde, as Lap-land, and Fin-land, or in our North Iles of Orknay and Schet-land?

ERT. Because where the Diuell findes greatest ignorance and barbaritie, there assailes hee grosseliest, as I gau you the reason wherefore there was

moe Witches of women-kinde nor men.

PHI. Can an any be so vnhappy as to give their willing consent to the Diuels vilde abusing them in this forme?

Ep 1. Yea, some of the Witches have confessed, that he hath perswaded them to give their willing consent therevnto, that he may thereby have them feltred the sikarer in his snares; But as the other copelled sort is to be pittied and prayed for, so is this most highly to be punished and detested.

PHI. It is not the thing which we call the Mare, which takes folkes sleeping in their beds, akinde of

thefe fpirits, whereof ye are speaking?

Ep 1. No, that is but a naturall sicknesse, which the Mediciners hath given that name of Incubus vnto ab incubando, because it being a thicke seume, falling into our breast vpon the heart, while we are sleeping, intercludes so our vitall spirits, and takes all power from vs, as makes vs think that there were some vnnaturall burden or spirit, lying vpon vs, and holding vs downe.

CHAP.

Demonologie. Ihrd Booke.

CHAR. IIII. ARGV.

The description of the Damoniackes & possessed. By what reason the Papists may have power to cure them.

PHILOMATHES.

TEL, I have solde you now all my doubts, and ye have satisfied me therein, concerning the first of these two kindes of spirites that yee haue conjoyned. Now I am to inquire onely two thinges at you concerning the last kinde, I meane the Dæmoniackes. The first is, whereby shall these possessed folks be discerned fra the that are trobled with a natural Phrensie or Manie. The next is, how can it be that they can be remedied by the Papistes Church, whome wee counting as Hereticques, it should appeare that one Diuell should not cast out an other, for then would his king dome be divided in it Math. 12 Mark.31

Celfe, as Chrift faid.

Er 1. Asto your first question, there are divers fymptomes, whereby that heatic trouble may bee discerned from a naturall sicknesse, and specially three, omitting the divers vaine fignes that the Papists attributes vnto it: Such as the raging at holy water, their fleeing a backe from the Croffe, their not abiding the hearing of Godnamed, and innumerable fuch like vaine thinges that were alike fashious and feekles to recite. But to come to these three symptomes then, whereof I spake, I account the one of them to be the incredible strength of the possessed creature, which will farre exceede the strength of fixe of the wightest and wodest of any other men that are not so troubled. The next is the

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boldning up fo far of the patients breast and bellie, with fuch an vanaturall flurring and vehement agitation within them: And fuch an ironie hardnes of his sinnowes so stiffelie bended out, that it were not possible to pricke out as it were the skinne of any other person so far : so mightely works the Diuell in all the members & senses of his body, he being locallie within the same, suppose of his soule and affections thereof, he have no more power then of any other mans. The last is, the speaking of fundry languagues, which the patient is knowen by them that were acquainte with him neuer to have learned, and that with an vncouth and hollowe. voice, & all the time of his speaking, a greater motion being in his breaft then in his mouth. But fra this last symptome is excepted such, as are altogether in the time of their possessing bereft of all their denfes being possessed with a dumbe and blinde spirite, whereof Christ releiued one, in the 12. of Mathew. And as to your next demande, it is first to be doubted if the Papistes or any not professing the only true Religion, can relieue any of that trouble. And next, in case they can, ypon what respectes it is possible vnto them. As to the former vpon two reasons, it is grounded: first that it is knowen fo many of them to be counterfite, which wyle the Clergie inventes for confirming of their rotten Religion. The next is, that by experience we finde that fewe, who are possessed indeede, are fully cured by them : but rather the Dinell is content to release the bodely hurting of them, for a And fhort

e thereby to obtaine the perm

thort space, thereby to obteine the perpetuall hurt of the foules of so many that by these falle miracles may be induced or confirmed in the profession of that erroneous Religion: euen as I told you before that he doth in the false cures, or casting off of diseases by Witches. As to the other part of the argument in case they can, which rather (with reuerence of the learned thinking otherwaies) I am induced to befeeue, by reason of the faithfull report that men found of religion, have made according to their fight thereof, I think if so be, I say these may be the respectes, whereupon the Papistes may have that power. Christ gaue a commission and power to his Apostles to cast out Diuels, which they according thereunto put in execution: The rules he bad them observe in that action, was fasting and praier: & the action itselfe to be done in his name. This power of theirs proceeded not then of any vertue in them, but onely in him who directed them. As was clearly proued by Iudas his hauing as. great power in that commission; as any of the rest. It is easie then to be understand that the casting out of Diuelles, is by the vertue of falling and prayer, and in-calling of the name of God, supposemany impersectiones be in the person that is the instrument, as Christ himselfe teacheth vs of the power that false Prophets shall have to cast out Divels. It is no wonder then, these respects of this action being confidered, that it may be possible to the Papistes, though erring in fundry pointes of Religion to accomplish this, if they vie the right forme: Diol

forme prescribed by Christherein. For what the worle is that action that they erre in other thinges. more then their Baptiline is the worfe that they erre in the other Sacrament, and have eiked many vaine freittes to the Baptisme it selfe.

- Par. Surely it is no little wonder that God fhould permit the bodies of any of the fairhfull to be so dishonoured, as to be a dwelling place to that

vncleane spirite.

Er 1. There is it which I told right now, would prooucand strengthen my argument of the diuels entring in the dead bodies of the faithfull. For if he is permitted to enter in their living bodies, even when they are joyned with the foule : how much more will God permit him to enter in their dead carions, which is no more man, but the filthie and corruptible caile of man. For as Christ faith, It is not anything that enters within man that defiles him, but onely that which proceedes and commeth out of him.

Mark .7.

CHAP. V. ARGY.

The description of the fourth kinde of Spirites called the Phairie: What is possible therein, and what is but illusiones. Hom far this Dialogue entreates of all these thinges, and to what end.

PHILOMATHES.

Tow I pray you come on to that fourth kinde

of spirites.

Er i. That fourth kinde of spirites, which by the Gentiles was called Diana, and her wandring court, and amongst vs was called the Phairie (as I told

told you) or our good neighboures, was one of the fortes of illusions that was rifest in the time of Papistrie: for although it was holden odious to Prophesie by the diuell, yet whom these kinde of Spirits carried away, and informed, they were thought to be sonfiest and of best life. To speake of the many vaine trattles founded vpon that illusion: How there was a King and Queene of Phairie, of fuch a iolly court & train as they had, how they had a teynd, & dutie, as it were, of all goods : how they naturally rode and went, eate and dranke, and did all other actions like naturall men and women: I think it liker Virgils Campi Elysy, nor any thing that ought to be beleeved by Christians, except in generall, that as I spake fundry times before, the diuell illuded the fenfes of fundry simple creatures, in making them beleeue that they fawe and heard fuch things as were nothing fo indeed. Tolod nov blot

P H r. But how can it be then, that fundrie Witches have gone to death with that confession, that they have bin transported with the Phabie to such a hill, which opening, they went in, and there saw a faire Queene, who being now lighter, gave them a sone that had sundry vertues, which at sundrie

times hath bene produced in judgement?

EP 1. I say that, even as I said before of that imaginar rauishing of the spirite foorth of the body. For may not the divell object to their fantasie, their senses being dulled, and as it were a sleepe, such hilles & houses within them, such glistering courtes and traines, and whatsoever such like wherewith he pleaseth to delude them. And in the meane time

time their bodies being senselesse, to conuay in their hand any stone or such like thing, which he makes them to imagine to have received in such a place.

PHI. But what fay ye to their fore-telling the death of fundry persones, whom they alleage to have seene in these places? That is, a sooth-dreame

(as they fay) fince they fee it walking.

Ep 1. I thinke that either they have not beene sharply inough examined, that gave so blunt a reason for their Prophesie, or otherwaies, I thinke it likewise as possible that the Deuill may prophesie to them when he deceives their imaginationes in that sort, as well as when he plainely speakes vnto them at other times for their prophesying, is but by a kinde of vision, as it were, wherein he commonly counterfeites God among the Ethnicks, as I told you before.

PHI. I would know now whether these kinds of spirites may onely appeare to Witches, or if they

may also appeare to any other.

Ep 1. They may do to both, to the innocent fort, either to affraie them, or to seeme to be a better forte of folkes nor yncleane spirites are, and to the Witches, to be a cullour of safetie for them, that ignorant Magistrates may not punish them for it, as I told euen now. But as the one fort, for being perforce troubled with them ought to be pittied, so ought the other fort (who may be discerned by their taking vppon them to Prophesie by them,) That sort I say, ought as seuerely to be punished as any other Witches, and rather the more, that they

that they goe diffemblingly to worke. I more

PHI. And what makes the spirites have so different names from others?

Ep i. Euen the knauerie of that same deuil; who as hee illudes the Necromancers with innumerable feyned names for him and his angels, as in speciall, making Sathan, Beelzebub, & Lucifer, to be three fundry spirites, where we finde the two former, but divers names given to the prince of all the rebelling angels by the Scripture. As by Christ, the Prince of all the Diuelles is called Beelzebub in that place, which I alleaged against the power of any hereticques to cast out deuils. By Tohn in the Reuelation, the old tempter is called Sathan the Prince of all the suill angels. And the last, to wit, Lucifer, is but by allegorie taken from the day Starre (so named in divers places of the Scriptures) because of his excellencie (I meane the Prince of them) in his creas tion before his fall. Euen fo I fay he deceives the Witches, by attributing to himselfe divers names : as if euery divers shape that he transformes hima selfe in, were a divers kinde of spirit.

PHI. But I have hard many moe strange tales of

this Phairie, nor ye have yet told me. in a shibai

Ep 1. As well I do in that, as I did in all the rest of my discourse. For because the ground of this conference of ours, proceeded of your speering at me at our meeting, if there was such a thing as Witches or spirites: And if they had any power: I therefore have framed my whole discours, only to prove that such things are and may be, by such number of examples as I show to be possible by reason: & keepes L. 2.

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me from dipping any further in playing the part of a Dictionary, to tell what ever I have read or heard in that phrpose, which both would exceede faith, and rather would seeme to teach such valawfull artes, nor to disallow and condemne them, as it is the duetic of all Christians to doe.

and remote CHAPEDEN IV STAR G. Winigh yrbnut

of the tryall and punishment of Witches. What sort of accusation ought to be admitted against them. What it the cause of the increasing so farre of their number in this age.

herenednes to es a un a mouth Raminelle ne-

THEN to make an ende of our conference, fince I see it drawes late, what forme of punishment thinke yee merites these Magicians and Witches? For I see that ye account them to be all alike guiltie.

to the Law of God, the civill and imperial Law, and municipall Law of all Christian nations.

PHI. But what kinde of death I pray you?

Ep 1. It is commonly vsed by fire, but that is an indifferent thing to be vsed in enery countrey, according to the Law or custome thereof.

PHI. But ought no sexe, age nor rancke to be

exempted?

EP 1. None at al (being so vsed by the lawful magifirate) for it is the highest point of Idolatry, wherein no exception is admitted by the law of God.

PHI. Then bairnes may not be spared?

En 1. Yea, not a haire the leffe of my conclusion.

FOR

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For they are not that capable of reason as to pracsife such thinges. And for any being in company and not reuciling thereof, their leffe and ignorant agewill no doubtexcule them, w anothernos enot

PHIL I sce ye condemne them all that are of the

counsell of such craftes. a. H. Bogler and rel wel mo

Er 1. No doubt, for as I said, speaking of Magie, the consulters, trusters in, ouer-seers, interteiners or flurrers vp of these craftes folkes, are equally guiltie with themselves that are the practisers.

PH 1. Whether may the Prince then, or supreame Magistrate, spare or oner-see any that are guilty of that craft: vpo some great respects knowen to him:

Err. The Prince or Magistrate for further trials cause, may continue the punishing of them such a certaine space as he thinkes convenient: But in the ende to spare the life, and not to firike when God bids strike, and so severely punish in so odious a fault and treason against God, it is not onely vnlawfull, but doubtleffe no leffe finne in that Magistrate, nor it was in Saules sparing of Agag. And so comparable to the sinne of Witch-crast it selfe, as I, Sam, 15 Samuel alleaged at that time. . . . with our to disob at .

Phir. Surely then, I think fince this crime ought to be so senerely punished, Judges ought to beware to condemne any, but fuch as they are fure are guiltie, neither should the clattering report of a

carling ferne in fo weightiea cafe. Il bluco onon ol-

Epir. Judges ought indeede to beware whom they condemne: for it is as great a crime (as Salos mon faith,) To condemne the innocent, as to let the Pro. 17. guiltie escape free, neither ought the report of any one:

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one infamous person; be admitted for a sufficient proofe, which can stand of no lawe.

PHI. And what may a number then of guilty perfons confessions, worke against one that is accused:

Ep 1. The Affise must serve for interpretour of our law in that respect. But in my opinion, since in a matter of treaso against the Prince, barnes or wives, or never so dissamed persons, may of our law serve for sufficient withesses and proofes. I thinke surely that by a far greater reason, such witnesses may be sufficient in matters of high treason against God? For who but Witches can be prooues, and so witnesses of the doings of Witches.

PHI. Indeed, I trow they wil be loath to put any honest man upon their counsell. But what if they accuse folke to have bene present at their Imaginar conventiones in the spirite, when their bodies lyes

sencelelle, as ye have said for such or both said

For the Diuell durst neuer haue borrowed their shadow or similitude to that turne, if their consent had not bene at it: And the consent in these turnes is death of the lawe.

PHI. Then Samuel was a Witch: For the Dinell resembled his shape, & played his person in giving

response to Saul. : es soul and , vus onmobnos os

Ep 1. Samuel was dead as well before that; and fo none could flaunder him with medling in that vnlawfull Art. For the cause why, as Itake it, that God will not permit Sathan to vse the shapes of similitudes of any innocent persons at such vnlawful times, is that God will not permit that any innocent

one

cent persons shalbe slandered with that vile defection: for then the divel would finde waies anew, to calumniate the best. And this we have in proofe by them that are carried with the Phairie, who never fee the shaddowes of any in that Courte, but of them that thereafter are tryed to have bene brethren and fifters of that craft. And this was likewife proued by the confessio of a young Lasse, troubled with spirites, laide on her by Witch-crast. That although she sawe the shapes of divers men and women troubling her, and naming the persons whom these shaddowes represents: yet neuer one of them are found to be innocent, but all clearely tried to be most guiltie, & the most part of them confessing the same. And besides that, I think it hath bene seldome heard tell of, that any whome persons guiltie of that crime accused, as having knowne them to be their marrowes by eye-fight, and not by heare-fay, but fuch as were so accused of Witch craft, could not be clearely tryed vpon them, were at the least publickly knowne to be of a very euill life & repuration : so jealous is God I say, of the fame of them that are innocent in such causes. And besides that, there are two other good helpes that may beevled for their triall: the one is the finding of their marke, and the trying the infensiblenes thereof. The other is their fleeting on the water: for as in a fecret murther, if the dead carkaffe be at any time thereafter handled by the murtherer, it wil gush out of bloud, as if the bloud were crying to the heaue for reuege of the murtherer, God having appoynted that secret supernaturall signe, for tryall of that secret

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vanaturallerime, fo icappeares that God hathapa sointed (for a supernaturall signe of the montrous impietie of Witches) that the water shall refule to receive them in her bolome, that have sha ken off them the facred Water of Baptisme, and wilfully retuled the benefite thereof. No, not fo much as their eies are able to shead teares (threaten and torrure them as yee please) while first they repent (Godnot permitting them to diffemble their obstinacie in so horrible a crime) albeit the women kind especially, beable other waies to shead teares at every light occasió when they will, yea, although it were dillemblingly like the Crosodites a build one

PHI Well, we have made this conference to talt as long as leifure would permit: And to conclude the fince I am to take my leaue of you, I pray God to purge this country of these divellish practiles torthey were never fo rife in the le parts, as they

are now.

Ep 1. I pray God that fo beto. But the causes are ouer-manifest, that makes the to be so rife. For the great wickednes of the people on the one part, procures this horrible defection, whereby Godiuffly punisheth sinne, by a greater iniquitie. And on the other part, the confummation of the world, and out delinerance drawing neare, makes Sathan to rage the more in his instrumets, knowing his kingdome to be lo neare an end. And fo farewel for this time.



